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THE CHINESE RECORDER

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VOL. XLIX.

JANUARY, 1918.

No. I

Registered at the Chinese Post Office as a Newspaper.

Democracy and Mission Work in China

Effects of the Revolution on Chinese Church

New Plans in Government Education

The New Demands on Christian Education

The Outlook for Medical Education

New Demands of Work for Chinese Women

Phases of the Association Program for 1918

Sunday Amusements

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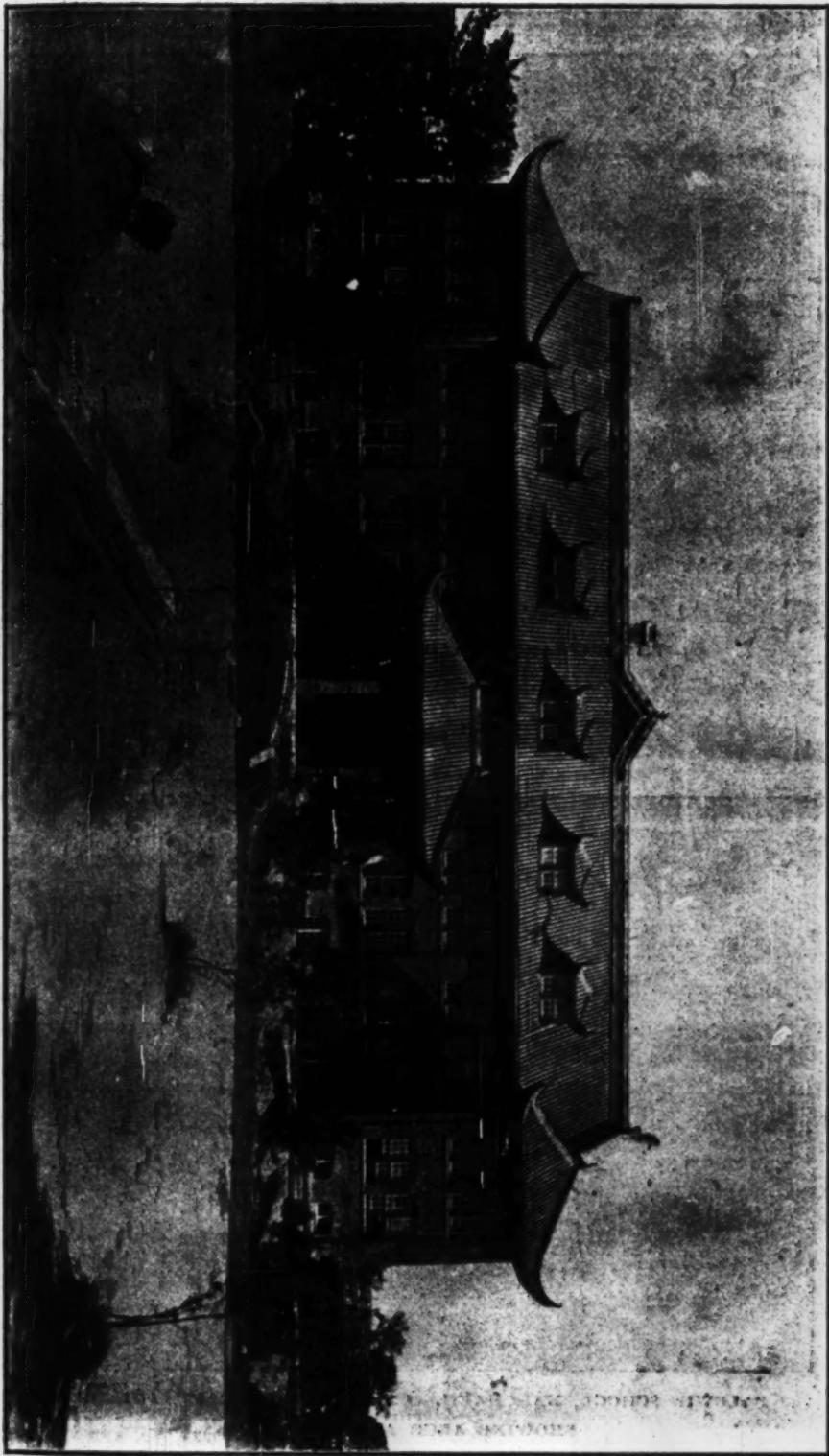
Bird in hand

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BALDWIN SCHOOL, NANCHANG. THE DORMITORY AT THE LEFT. THE FIVE DORMER WINDOWS ARE MUSIC PRACTICE ROOMS.





THE ENTRANCE, BALDWIN SCHOOL, NANCHANG.



BALDWIN SCHOOL, NANCHANG. ON DEDICATION DAY. AUDITORIUM
SHOWING ARCH AND PLATFORM.

THE CHINESE RECORDER

VOL. XLIX.

JANUARY, 1918.

No. 1

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VOL. XLIX

JANUARY, 1918

NO. 1

Editorial

Signs of Progress. CHRISTIAN democracy is as much concerned with new plans for the future as with the preservation of ancient precepts. Mr. Sarvis points out that there is "a very regrettable tendency among many older missionaries to become weary of the mistakes of immature and inexperienced Chinese Christians and to give them no opportunity for self-development." We have noted this slacking up of energy in regard to matters other than the development of Chinese Christians. The cure for weariness is a new vision. The forward look in this month's articles should help to make this new vision. Progressiveness in ideas and plans is evident in all the articles. Dr. Fong F. Sec tells of the plans of the Chinese Government for the promotion of vocational education. In addition to the instance mentioned by Dr. Woodbridge there have come to our attention numerous instances of the development of practical Chinese independence in the shape of liberal gifts to Christian work. The article on "The New Demands on Christian Education in China" indicates a growing interest in the intensive study of missionary education. In our "Missionary News" department there is an account of a Conference on "How to Teach the Bible to Adolescents." Here again is promise of improvement. The Young Men's Christian Association is planning to start a "School of Physical Education," a new feature of exceptional promise. Hopefulness characterizes every department of mission work,

**The Evangelism
of the Future.**

WHILE the evangelistic motive has not changed, and the heart of our message remains the same, yet the approach is rapidly changing. Evangelism is, from one viewpoint, the science of approach to the deepest human needs.

Miss Miner, in her article on "New Demands of Christian Work for Chinese Women," tells of the importance of simple friendliness among Chinese women. The same thing is true, of course, of men. Friendliness, then, will have an important place in the evangelism of the future. Practical helpfulness, also otherwise known as social service, though not unknown in the past, will be stressed more and more in the future. Again, evangelism in the future will be characterized by a simplified message. Almost unconsciously we are realizing what the great essentials of Christian teaching are, and we are certainly losing that "uncompromisingness" which Samuel Butler said was the chief danger of dogma, present or absent.

* * *

Class Distinctions. MR. Sarvis says that "at present, however, at least in urban centers in America, we already have class churches, and the tendency to develop such churches is ever stronger." And again, "If democracy is disappearing from American churches can we hope to develop a democratic church in this country (China) in which social status is of such tremendous importance?" This is a frank statement of a by no means merely academic problem. Mr. Sarvis thinks, moreover, that social classes will remain an inevitable part of human society.

There would appear to be a difference of opinion between this writer and Dr. Jas. B. Webster, the contributor of the article on "New Demands on Christian Education in China." He writes: "It will also be necessary to save China from an industrial class education by preserving real cultural values." The difference in viewpoint is only apparent, however. Mr. Sarvis is looking at the matter from the point of view of natural intellectual and temperamental inequality, while Dr. Webster is thinking of social distinctions based on artificial social requirements and accidents, as, for instance, traditions, birth, inherited wealth, etc. As regards natural endowments, men are, perforce, divided into strata, though democracy says that each must have an equal chance to live life to the full. It is interesting to note that these artificial requirements and

accidents do not exert so much influence in China as they do in some other countries. Christian democracy demands that place be made for specialists and that the demands for efficiency be kept in mind. Above all, however, each must have opportunity for personal development and full service to his day and age.

* * *

Bible Translation. THE translation of the Bible is a progressive task. No final form of translation of the Bible from its original language has yet been reached. A correspondent has recently drawn our attention to the fact that Canon R. B. Girdlestone has pointed out that New Testament quotations and allusions in the Revised Version do not agree with the Old Testament because both the Old and New Testament Committees worked independently and did not adjust their work. This is true of Chinese versions, with the added fact that their literary style has not yet commanded for them the preëminence attained by their predecessor and counterpart, the English version of the Bible.

The English Bible was the outgrowth of the reaction of the English mind to Bible truth, and began with a poetic paraphrase in 670 A.D., ending with the production of co-operative scholarship in 1611, which later gave place to the Revised Version, the achievement of another such organization. It took more than a millennium before the common people of a country greatly limited in numbers had a Bible in their own tongue produced by their own leaders. It is hardly likely that China will have to wait as long as England waited before the Chinese mind will react to and express for itself the truths of the Bible. Yet, so far as we know, this primary requisite of the reaction of the Chinese mind to the Bible has not yet taken place on any adequate scale. We know of only two attempts on the part of the Chinese to translate the Bible, and in only one of these was the initiative taken by the Chinese; and in neither case was the task completed. In addition one or two Roman Catholic priests (Chinese) have also made translations. Apart from these efforts, the reaction of the Chinese mind has been in the form of negative rather than constructive criticism.

* * *

A Chinese Version. IN the meantime Christianity has grown through the use of versions of the Scriptures which still leave room for progress in literary adaptiveness. A "Chinese" version of the Scriptures is a matter of the future.

Such a version will have to meet existing diversified literary standards rather than make them,—as was the case largely with the English Bible; nevertheless, a "Chinese" version might help towards the unifying of the various dialects.

In further preparation for this task, the Chinese Church will need to move along the following lines:

1. A more intensive reaction, in Chinese life, to the meaning of Christian truths. Dr. I. M. Price, in "The Ancestry of Our English Bible," says that "Caedmon's paraphrase appeared about 670, just as Christianity is said to have won marked triumphs in the conversion of England." The demand on the part of Chinese for a Chinese Bible is a sign that this reaction has begun. But can we look for a "Chinese" version of the Bible before there has been a *national movement* towards Christianity?

2. The preparation of scholars thoroughly acquainted with both the limitations of translation work and Chinese literary standards; trained scholarship along old and new lines is essential to the production of a Bible for China.

3. Christian coöperation: the great Bibles in existence have been the production of coöperation. The diversity of literary standards in China increases the difficulty of producing a generally satisfactory version of the Bible even by Chinese.

4. Adequate support: the necessary support might of course come from both Western and Chinese Christians, but it will have to come.

* * *

**The Sunday of
the Future.**

IN an editorial published in the March number of the current year we drew attention to the problem of "Sunday observance." In response to this editorial there was later received a request to reprint the article on "Sunday Amusements," first published in *The Living Church* of September 8th, 1917, and written by a former missionary in Shanghai. This article is an attempt to find a solution to the problem of the adequate use of Sunday. There is no issue in the missionary body with regard to the wisdom and obligation of setting aside one day in seven for special purposes. It is also possibly true that the Chinese Christians in general recognize this. The hebdomadal division of time is not entirely unknown to the Chinese. In a translation of an essay on the Conception of God, written by the Chief Taoist Priest of Manchuria and published in the March number of the 1894

issue of the CHINESE RECORDER, there is this remark : "Shang-ti within the period of one rest formed the whole heavens and earth. A commentary to this adds that 'the period of one rest is among men a term of seven days.'"

While there is general recognition of the principle of Sabbath observance the practice connected therewith is, to say the least, varied. Much business is done by Chinese Christians on Sunday, and in addition to the measure of freedom allowed to students one not infrequently observes work on mission buildings being done on Sunday as on other days.

Is there need, then, for instruction on how to use Sunday apart from the extremely important religious exercises ? Are there social and, even for some young people, recreational phases of activity that have a place? That it should be used as a special opportunity for the worship of God is generally recognized, but outside of this, what should be done, or should anything be done? The article on "Sunday Amusements" will serve to introduce the subject in a vital way.

* * *

A Future Task. As missionaries it is our duty to see that the roots of human brotherhood are preserved. Mr. Sarvis says, "The basic ideal of democracy is the basic ideal of Christianity, namely, the brotherhood of man." If we are fighting for a democracy we are fighting for more freedom for brotherhood ; hence we shall all be interested in the organization of the "General War Commission of the Churches."

On September 2nd, 1917, this War Commission had its first meeting in New York City and included in its membership many leading Christians and patriots. Two of its main aims are worth quoting at this time : "To keep alive the international consciousness to which religion in its higher aspects is committed ; and finally, and most difficult of all, to provide the machinery through which that consciousness when created may function for the purpose of world-wide brotherhood and service more effectively in the future than has been the case in the past." This "War Commission of the Churches" is an attempt to find such a distinctive Christian message for the present crisis and to prove that Christianity has still moral force enough and a sufficiently strong appeal to the best in all peoples to prevent the present temporary discord from keeping the world permanently cloven into unsympathetic sections.

The Promotion of Intercession

QUICKEN ME O LORD FOR THY NAME'S SAKE. PS. 143:11.

QUICKEN THOU ME ACCORDING TO THY WORD. PS. 119:25.

QUICKEN THOU ME IN THY WAY. PS. 119:37.

QUICKEN THOU ME AFTER THY LOVING KINDNESS. PS. 119:88.

Can we "missionaries (there are 6,164 of us in China !) not make this the cry of our hearts in this first month of the New Year? If we are quickened the 761 pastors will be blessed, the 21,813 listed Chinese Christian workers will be refreshed, the 294,825 communicants will receive new power, the 76,910 baptized non-communicants will be brought in to full church activity with a higher and juster ideal of the possibilities of a Christian life, and twice as many new ones will be enrolled, the 194,978 Sunday-school scholars will be trebled and will increase in love for the Word and the 7,000 centres where regular Lord's Day worship is held will blossom as the rose.

We are giving great and not unnecessary attention to organization, to committees, to methods; but there is immeasurably greater need to "quicken me." Those who feel least need are in direst need and farthest from the blessing. Those who cry most pathetically in beggared indigence of spirit—*πτωχοὶ τῷ πνεύματι*—are happy, for theirs is this kingdom of heaven.

For every listed Christian worker, Chinese with foreign, there seems to average but ten communicants! Do we or do we not need to pray "Quicken thou me"? Our God is quick! Who is it that is dead? "Quicken thou me" is not a selfish prayer; it is a prerequisite to any prayer that makes things different. And it forthwith expands into "Quicken thou us"—this group, this church, this school, this body, including the absent and indifferent ones. O let us begin together this month and, as the quickening comes, do the things that God and His Word indicate. Those already quickened will most feel the need and know the joy of more quickening.

Quicken me for thy name's sake. God's good name in the eyes of this 400 million souls depends so much upon your and my quickened lives. His name is Truth: not to quicken when asked would, therefore, be belying himself. Perhaps we have sought quickening ere this for our own name's sake.

Quicken thou me according to thy word. The man who denies truths attested by "thy word"—the virgin birth of the Lord Jesus, salvation by his blood atonement alone, the existence of Satan, surely prays this prayer in vain. We can't deal the Lord a blow in the face with the left hand and expect a boon from him with the right. Not because he resents it; he is incapable of resentment. He receives blows in the face by the million, daily, from all sorts and conditions of men. He is accustomed to them. But it would not do to encourage the suiters by granting their request.

Quicken thou me in thy way. Not in *my* way. Perhaps the voice is behind us saying, "This is the way, walk ye in it." It is a mysterious way—not what we would have chosen, perhaps. It's a narrow way, compared with the way of self-indulgence, carelessness, or intellectual independence; it is literally "in his steps." He said, "I am the Way." "Quicken thou me," then, in thee, O Lord.

Quicken thou me in thy loving kindness,—the exhaustless sunshine of thy loving kindness. O Lord God, thou art a sun, with healing in thy wings. Thy loving kindness is better than life because it is the spring of all life. Thy loving kindness may wound, may crush me first; nevertheless—Quicken thou me in thy loving kindness.

J. W. LOWRIE.

Contributed Articles

Democracy and Mission Work in China

G. W. SARVIS

THE following paper attempts to suggest without elaborating certain implications of democracy in connection with mission work. Doubtless many of its generalizations require modification, but it is intended rather to suggest questions than to answer them, which fact must be the apology for its inaccuracies.

The basic ideal of democracy is the basic ideal of Christianity, namely, the brotherhood of man. This, however, does not mean equality of rank or of function. There are older and younger, stronger and weaker brothers. Efficient democracy requires that each member of the group must do that which will contribute most to the welfare of the whole group including himself. In other words, to the *spirit* of democracy must be added intelligent, conscious *organization*, which means the co-ordination of function among the members of the group in such a way that each shall be engaged in that form of service which he is best fitted to perform. The two great problems of society are, first, to realize the highest values, spiritual, intellectual, and physical, from the life we are living, and, second, to provide for the perpetuation of these values by training the young to carry on the activities in which we are engaged. These two problems are also the ones which confront missionaries. How shall the work of missions be carried on most effectively now, and how shall the younger missionaries and the Chinese Church be so developed as to bring out their best powers and prepare them for leadership in the future?

Concretely, what are the characteristics of efficient democracy in mission work? The first characteristic is CONTINUITY of administration. Democracies have often been inefficient at this point, but such inefficiency is not a fundamental characteristic of democracy, for it is now generally recognized that democracy must, in the nature of things, act through representatives. There must be *organization* as well as *enthusiasm*—failing which, democracy defeats its own ends. Any mission which

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

frequently changes the personnel of its committees and officers is not truly and efficiently democratic. There must be continuity of policy, and a continuous policy without continuity in office is impossible. The man who does his work well should be permitted to continue to do that work because he thereby uses his energy in *doing* things rather than in *learning* to do things. Probably there is quite as much need for at least a four-year tenure of office in the case of the executive head of a mission as there is in the case of the executive head of a nation, and there are probably more reasons why his tenure should be longer.

The second characteristic of efficient democracy is that it recognizes and encourages the SPECIALIST. Here again we have our lesson to learn from politics. Formerly there was a general distrust of the expert in democracies, particularly in the United States. The farmers laughed at the scientific agriculturalists, and the "old wives" feared and distrusted the doctors. It was assumed that anyone could be a mayor or a congressman—provided he was sufficiently popular with his constituency. Much of this spirit still remains in mission work as well as in politics. There are square pegs in round holes, and there are No. 5 people in No. 10 jobs and No. 10 people in No. 2 jobs. Furthermore, mission work is becoming more and more complex, and especially is it being divided up into at least three distinct departments, namely, evangelistic, educational, and medical. In the past there has been far too much of the idea that some committee or individual who was unfamiliar with the technical problems of a particular kind of work was competent to pass judgment upon such problems. We have failed to discriminate between technical problems and problems of mission policy. I believe that mission administration will gain much in harmony and effectiveness by careful discrimination between the problems which should be left to the expert and those which should be handled by the mission as a whole or by its general executive committee. Too much of our mission democracy is the outgrown type in which direct control by every citizen was the ideal of government. That type of democracy is unworkable. The only practicable democracy is one which works through *representatives* chosen by the whole body and given power to act.

The third characteristic of efficient democracy is that it is EDUCATIVE. It provides for *publicity* with reference to the motives and principles controlling its actions, as well as with

reference to the actions themselves, to the end that every member of its constituency may have an intelligent interest in its affairs. This point cannot be overemphasized. The great essential of democracy is not equal voice in government, but the greatest possible interest in and sense of responsibility for the government on the part of each citizen. For this, publicity is essential. Time spent in the preparation of adequate minutes and reports is time well spent. Much time is wasted in conferences, largely through failure to properly allocate responsibility, but time spent in giving the members of the mission a clear and intelligent understanding of mission problems and policies is never wasted.

The fourth characteristic of efficient democracy is that it is **SOCIALIZED**. The purpose of all publicity should be to develop in the entire mission a sense of solidarity, the feeling that the work of each is a part of the larger work of the mission. The United States was never so democratic as it is at present, in spite of presidential and other dictatorships, because the nation never before acted so much as a single whole. The president is literally to the nation what the head is to the body, and there can be no better figure with which to illustrate true democracy than that of the human body with its many members. The interests of individuals or stations must never be played against each other. Work should never be made for individuals. In a word, the last and most difficult to attain of the characteristics of efficient democracy is such a sense of unity that each member shall feel that he is working not for himself, not for his station, but for his mission,—and more and more the larger question of the relation between missions requires the democratic outlook in relation to the kingdom of God in China.

Thus far I have dealt only with the relations of the missionaries among themselves. In so doing I have stated some of the fundamental principles which should control in the relations between missionaries and Chinese, as well as among the members of the Chinese Church. However, there are in this connection some truisms of democracy which we are likely to forget. The great advantage of democracy over despotism is that it gives a much larger proportion of the people an opportunity for self-development and therefore produces a nation which is better able to meet crises and unexpected situations. Such self-development is attained, however, only at the expense of a good deal of minor

and some major blundering. Democracy has been compared to a raft, which is slow but which cannot sink, while despotism has been compared to a swift liner which goes to the bottom if there is a collision or an explosion. The great lesson of democracy in working with the Chinese is that we must be infinitely patient with mistakes of all sorts because we and they learn largely by mistakes. I think it is a wholesome thing that each new generation of missionaries comes out with fresh trust and confidence in the Chinese, for there is a very regrettable tendency among many older missionaries to become weary of the mistakes of the immature and inexperienced Chinese Christians and to give them no opportunity for self-development. If a patronizing air is sometimes assumed toward the younger missionaries, such an attitude is surely one of the curses of mission work in the relations between foreigners and Chinese. What has been said above about education and socialization applies with even greater force in our relations with the Chinese workers. They *must* be regarded as *co-workers*. We must exercise the greatest care so as not to over-ride them with our disconcerting directness, and we must give them an opportunity to join in missionary councils in such a way that they will feel that they really share in the direction of the work. There are many difficulties in the actual working out of this principle, but it is one of the most important, and I believe that those missionary agencies which adopt most fully the principle of *equal opportunity* for service for all Christians, Chinese and foreign, are most successful.

There is another question in connection with the relation between foreigners and Chinese which is of the greatest practical importance. To what extent can we, as Christians, believing in democracy, differentiate between classes in our mission work? This question must be met on every oriental mission field, and there will probably always be a rather sharp divergence of opinion about it. Our answer to this question will probably determine, also, our answer to the question, What shall we do about class distinctions within the Church? To take one of the commonest and most vexing questions. Can we expect an educated Chinese gentleman to become a member and have *fellowship* with a congregation consisting almost entirely of illiterate laborers? If not, ought we to encourage the organization of class churches? Such a program means that the churches for the lower classes cannot hope to be self-

supporting. It means also that the spirit of fraternity which characterized the primitive church and which constituted a great part of its dynamic will be lacking. It means the adoption of a policy which has never been successful. Nevertheless the fact remains that probably never since the first centuries has there been a democratic church for any considerable length of time in any place except the United States, and it was possible there only because social distinctions were not considered important. At present, however, at least in urban centers in America, we already have class churches, and the tendency to develop such churches is ever stronger. In other words, it is only rarely that an educated, cultured American belongs as an active, democratic member to a congregation consisting predominantly of illiterate laborers, especially if he lives in a city or in a section of the country where social class distinctions are emphasized. If democracy is disappearing from American churches, can we hope to develop a democratic church in this country in which social status is of such tremendous importance? The question is a most practical and pressing one. In the actual situation in which we find ourselves, what are we to do about the doctrine of human brotherhood—which the Chinese in common with us Christians have so long held and so little practised?

I confess that I am unable to give a satisfactory answer, but as a student of sociology I am convinced that social classes will remain an inevitable part of human society. Just as we have changed our belief in the *equality* of men to a belief that all men are entitled to *equality of opportunity*, so we must restate our theory of democracy in such a way as to recognize the *fact* that men do belong to different classes. Just as there is differentiation of function in the biological organism, so there is differentiation of function in society, and it is inevitable that men shall in their religious and social interests be more or less closely identified with the group with which they are identified in their daily occupations. In the early church there was developed a supreme interest which overwhelmed all other interests, namely, an intense mutual love and a vivid faith in the immediate second advent, and so the slave could be the bishop and his master the layman in the same congregation. To-day Christianity does not constitute that supreme interest in the life of the average western Christian. Can we hope to have it constitute such an interest in the lives of the Chinese

Christians? I hope for the time when Christianity shall so possess the world that it may be possible. It is said that in the trenches professor and peasant meet and fraternize on the basis of common manhood and a common cause, and both are greatly benefited in the process,—and men are predicting a reconstructed democracy as a result of the war. Be that as it may, I believe that there is to come in the immediate future a period of social reconstruction analogous to the period of mechanical invention just past.

However, most of us feel that even political democracy, which, in form at least, is easiest of all to realize, is still remote in China. Can we hope, then, in the immediate future, for a church in which social democracy shall prevail in the midst of a society in which social status is so absolutely fundamental? In such a hope, history is against us. Even in Rome the church became powerful only with the downfall of the Empire and its social structure. In mission fields where large results have been achieved, a low state of culture has prevailed and social classes have not been sharply differentiated, or else the Christian movement has gripped only the lower classes. I believe history proves, however, that until the middle classes are largely influenced at least, little real progress is made in Christianizing a nation. In view of all this, it seems to me that we most certainly cannot ignore class distinctions, and that we should probably recognize them more in the future than we have done in the past. Most especially I believe we should direct our most earnest efforts to the winning of the middle class.

Some Effects of the Revolution on the Chinese Church

S. I. WOODBRIDGE, Editor of *The Chinese Christian Intelligencer*

IT is now about six years since the Chinese Revolution took place, quite enough time for one to observe the drift of Chinese thought both in religion and politics.

It is not the province of the missionary to dabble in the latter, for experience has taught us that, sooner or later, he is bound to get his fingers severely burnt if he attempts to handle this very volatile thing—especially Oriental politics. It is his duty to know what is taking place in the secular world, for he

will have to deal with religious questions that are affected by and related to social and political practices and attitudes ; but he would far better leave the public discussion of politics severely alone ! For practical purposes a re-study of the Analects would be beneficial to the Chinese as well as to the foreigners who are seeking the welfare of the Chinese people. We make one quotation which should be impressed on every worker in China : 溫故而知新可以爲師矣—“Ruminate on the past and then you will know the present ; and be qualified to be a teacher.”

In order to understand fully the present condition of China, social, political, and religious, it is necessary to “ruminate on the past.” Within the narrow limits of a magazine article we can only sketch briefly what should be said at this time.

STATUS OF THE MISSIONARY UNDER THE MANCHU RÉGIME.

Trying by all the means in his power to find some point of contact ; hated, suspicioned, ostracised ; accused of murdering children ; detested as worse than the offscouring of the earth. But he persevered and, in spite of difficulties which would daunt the business man, he succeeded in securing a foothold, in translating books, establishing churches, schools, hospitals, printing presses, and in persuading many to believe the eternal truths of the Gospel.

UNDER THE PRESENT RÉGIME.

Suspicion all gone, prejudice being rapidly removed, many self-seeking people after him for what they can get, money, foreign ways, the English language and in many, many places a knowledge of God. The sons and daughters of the first Christians are grown up, and many are filling positions of honour and usefulness. There are in all the departments of our work half a million Chinese Christians and adherents. The Catholics who have been here three times as long, claim two million converts with 17,000 priests !

A PROSPECT OF UNLIMITED POSSIBILITIES.

While the world outlook is dark in the extreme, the prospect for spiritual work in China is encouraging to the utmost. In fact it may be said that the year 1918 opens with the widest opportunities ever offered to the Christian Church. These opportunities challenge the effort of every well-wisher of the

Chinese people. Experiences in the past both varied and painful, have taught us many valuable lessons. It is only the weakling who becomes restive under salutary, constructive criticism even if it be offered with "brutal frankness" born of prejudice or envy. In these un-halcyon days when every department of our work is sometimes scrutinized with devilish painstaking on the part of our enemies, it behooves us to remember that in spite of unintended mistakes, missionaries have done a wonderful work in China during these hundred years because God has been with them.

THE FOUNDATIONS LAID.

Every new missionary in China should study carefully the articles written for the CHINESE RECORDER since it was started fifty years ago. Few of these are out of date. Many of them were prepared by missionaries who were giants in intellect and Spartan in spirit. They were men of God, too, and walked with Him as Enoch did. The difficulties, dangers, and general experiences of missionary life are fully set forth in the pages of this thesaurus of information. It is pitiful indeed for a newcomer to struggle with vexatious questions that have been settled long ago by experienced men and women who perhaps knew better than he. There is no need to dash our heads against imaginary stone walls that were broken down in the last generation.

The foregoing statements are merely introductory but absolutely necessary to an adequate appreciation of the present situation. The Church at home will realize that her gifts should be doubled if her representatives abroad are to meet the requirements of the new order of things and adapt their methods to the changed conditions.

A SPLENDID BODY OF CHINESE WORKERS.

The Revolution has wrought a distinct change in the minds of the Chinese people. Untempered by Christian ideas of liberty, the thoughts of many have run riot and much confusion in the political world has resulted from mistaken definitions of democracy. Change does not necessarily spell reform: in many places China is worse off now than before the Revolution. Many are wondering whether China can right herself at all. But whatever happens we can be sure that our Christian Chinese are fairly well balanced. They understand that liberty

is obedience to constituted law; but we are glad to say they are far more independent and decided than they were before 1911. Initiative and combination are somewhat lacking in the Chinese mind, but these necessary qualifications are being rapidly developed in our co-labourers, the Chinese pastors; and it is a mistake to suppose that the spreading of the Gospel is at present confined solely to the efforts of the foreign missionary. The truth is free, and there are many places in China, seldom if ever visited by foreigners, where the people are enquiring about the true God. The word of the Lord has free course and is being glorified also in regions far removed from mission stations.

THE SPIRIT OF INDEPENDENCE.

Independence does not mean the ignoring of the mother church. In nearly every case where **自立** has prevailed, the Chinese acknowledge with love and gratitude the efforts of the foreign missionary. It is wrong even to hint that the Chinese and foreigners are at variance in the matter of handing over the government of the Chinese Church to the Chinese themselves. In the brief history of the Shantung Christian Church printed in the *Intelligencer* of December 5th, Mr. Yü Yiu-ren says, "The ability of the Chinese Church to support itself is what all Chinese desire to demonstrate," and he proves that in some places this power is exhibited—notably in Tsinanfu where two Chinese gave \$10,000 and three acres of ground to provide for a church. There are now at least half a dozen independent movements for preaching the Gospel in parts of China, widely separated, being carried on by Chinese Christians. That some of these movements are ill directed and premature may be true, but they indicate that among the Chinese Christians a new idea for self-government and self-propagation of the Church has been initiated; proper combination will surely follow. The wise missionary will direct, not antagonize, these movements which indicate that the Chinese Church is alive.

CHANGE IN LITERATURE.

The Customs Service and the diplomats have accepted the Chinese language as it is. It would be pure presumption on the part of the Chinese if they should attempt to mend the English language by tinkering with its moods, tenses, and conjugations;

it is just as objectionable to an educated Chinese for us to suggest that his own language needs "mending." The times now demand that Chinese Christian literature should be as refined and elegant as the literature of the Christian churches of Europe and America and the Buddhist literature of China. It is understood by many Chinese that the time has gone by when foreigners should slavishly translate western books, sentence by sentence, into the Chinese language. Enough of this has been done to last the Church for many years. Besides, the Chinese newspapers and magazines are doing this work, and there is much for us to accomplish in directing our Chinese co-labourers along these lines rather than suggesting what they should write about. We are in the midst of a battle, and it is not the time to write dissertations on the composition of gunpowder or the qualities of Bessemer steel! It is a time to point the gun and fire it straight into the midst of the forces of evil. This is not the time to shoot "at a venture," but to aim directly at the special positions occupied now and for so long by the devil in the land of Sinim. The plain Gospel of salvation from sin must be preached but we must "adorn the doctrine of God our Saviour in all things." Notwithstanding all that has been written by eminent authorities about the disintegration of the Chinese language, the educated Chinese themselves do not agree that this is the case. A visit to the large Chinese printing presses or to the great newspaper offices will convince the unbiassed foreigner that the "best sellers" are prepared along the old lines of Chinese history, folk lore, and tradition. Take the last and best "Thesaurus of Phrase and Fable"—the 雜源 issued by the Commercial Press, Shanghai. It is filled with new inventions and new thoughts, and is the last word on "things Chinese." But the book discovers no English name—we were obliged to translate into English what the book stands for—and the ideas are expressed in pure Chinese terms. Even Kanghsí's spelling is retained!

DEMAND FOR A NEW VERSION OF THE BIBLE.

The translations of the Bible made in recent years have proved effective in many ways, but the time has now come when a new version should be made by the Chinese themselves. This is not suggested by way of criticism of the old versions. Generally speaking these contain the thought of the Testaments. But the thought is not "adorned"; the Chinese

Bibles, however elegantly bound, are not acceptable to the Chinese Christian who has any literary taste whatever. Any-one who reads well written articles in the Chinese religious press to-day will note that often, when a quotation from the Bible is required, the Chinese writer will change the characters in order to match the rest of his finished production. But we must remember that the earlier translations were made under extremely difficult conditions. In the first place, the Chinese translators were not as enthusiastic as they are to-day ; they were viewed with suspicion by their countrymen, and they were not always of the best literary type. Again, the readers of to-day are far different from those of the past. The Bible is now being carefully scrutinized by men and women of the highest class who are eager to learn its truths. The style, beauty, pathos, and general literary excellence of our English Bible should also characterize our Chinese versions if we wish them to command the same respect on the part of the Chinese that an English reader entertains for his own Bible. The foregoing will also apply to Chinese hymn books and all devotional literature.

MODERN MEDIA OF COMMUNICATION.

The Revolution has thrown together the people of many different provinces whose dialects are varied and diverse. It is difficult for these men and women to converse without writing the Chinese character. A great many Chinese Christians, widely separated by distance and speech, often meet together and are at a loss to find a medium of communication. We have observed that when politicians from the South speak in public in a place like Shanghai they generally use what is called "Universal Mandarin." It would be far better for the Chinese young men who have been abroad or who have come from distant provinces, to learn this form of speech and use it in their religious meetings. The railways and steamships are making such a language imperative ; and it requires little experience to observe that Mandarin is rapidly spreading in all parts of China. We mean Mandarin as spelt by the great lexicographer Kanghsia and called generally 官話. For we trust that the use of English by a few Chinese is only temporary. Every patriotic Chinese will desire to see one form of native speech as well as one form of writing, adopted by the people of his really great country.

A GENERALLY CHANGED ATTITUDE.

Finally, a new attitude towards Christianity has been developed since the Revolution. Indifference has given way to interest, a great deal of which, we confess, is material. We live in a new atmosphere. Our Chinese brethren are helping us to solve many questions that have puzzled us. We are preaching the same Gospel, but we need new appliances and post-Revolution methods. It is not intended to do away with any of the appliances and methods we now possess and use but in addition to them we need to develop newer ones on a large scale. And we believe the Church at home will sustain our Chinese workers and ourselves in the great "drive" to meet the new conditions; and adequately equip us to carry on the glorious work of winning the Chinese to Jesus Christ.

New Plans in Government Education

FONG F. SEC

THE unsettled political condition of the country and the diverting of school money for military expenditures are handicapping education in this country at present.

However, in spite of these handicaps, there are signs of life and encouragement in government education.

On the side of administration, the Ministry of Education has created educational bureaus in the provinces and is appointing commissioners of education to all the provinces, with the view of centralising the control and carrying out further developments.

The outstanding feature in Chinese education at present is the effort to introduce vocational education. There is a general feeling that we should relate our school work to life, and give every pupil some sort of preparation for his future career and that every child shall be taught a trade. This is in keeping with recent movements in the West. A number of prominent educators and public-spirited men not long ago started the Vocational Education Association of China, which has been recognized by the Government and supported by the leading men of the country. The Association now employs Dr. Monlin Chiang, who is a Ph. D. of Teachers' College, Columbia University, as its secretary. It publishes a monthly magazine giving

much information regarding industrial conditions of this country. It is planning to open a vocational school in the near future. A site has been secured outside of the West Gate of Shanghai, and more than \$20,000 have been contributed for the school.

An endeavor is being made to get the Government to introduce a vocational course even in the primary schools, with special reference to local conditions. In cities such a course is to deal with commerce and industries, while in country districts it emphasizes agriculture and horticulture.

The Government is also stressing physical education at present. Playgrounds are being opened in different centers, and the play life of the rising generation is receiving attention. Field and track sports and group games are coming more and more to the front in all classes of schools throughout the country.

Another manifestation of the emphasis on physical education is the Boy Scout movement, which is becoming popular in this country. Shanghai, Wusih, Canton, Peking, and other cities are introducing the movement with enthusiasm. The Ministry of Communications has approved the proposal of President Tang Wen-chi of the Government Institute of Technology of Shanghai to make it compulsory for students under the second year grade of his middle school to join the Boy Scout movement. Similar practice is accorded to students of the preparatory school of Tsiung Hua College, Peking.

Physical education not only takes the tangible form of playgrounds and the Boy Scout movement, but there is a desire to know the principles underlying the various forms of amusement.

The third conference of the Educational Association of China was held at Hangchow during October. Seventeen provinces and other educational districts were represented at the conference. The findings and petitions of the conference to the Ministry of Education include the following: To standardize the spoken language of the country and to extend the use of the new phonetic system of writing Chinese, so as to bring about the unification of our spoken language; to establish universities in certain centers; to set apart certain government and public properties for a permanent fund for education; to standardize scientific and technical terms; to open a school on agriculture at Chahar; to extend female education; and to

organize associations for investigating teaching materials. These petitions may be taken as an index pointing out the directions Government education will take during 1918.

In view of the huge task before the Government to give the masses of this country the rudiments of a common education, the enumeration of these phases of development impresses one with the inadequacy of the measures being taken. But until the political situation settles down and the Government is better off financially, it is not likely that public education will receive anything like the attention it should.

The New Demands on Christian Education in China

JAMES B. WEBSTER

IT should be understood that all Christian activities in China have educational values, more or less, in proportion as they relate themselves directly with the daily needs of the people. Christian education relates particularly to the impact of Christianity on China through the teaching agency. The significance of this impact is not apparent in the influence of two or three leading institutions or of a few leading educators alone. The nature of the impact is determined by the character of the work done in the majority of Christian institutions. Progress comes through the few; actual results, good or bad, are, in the larger sense, determined by the majority. This perspective seems frequently to be absent from considerations of Christian education in China.

The consideration of the subject before us does not concern itself primarily with what a few institutions may be doing to meet these needs; these may or may not be meeting the needs of the people and hence they may furnish illustrations of effective or ineffective educational method. Our perspective includes the whole aggregate of educational activity under Christian influence. Would that we might designate these activities as a system rather than an aggregation. The new demands which present conditions are bringing to the forefront are related to the whole range of Christian education.

It must be apparent to the most confirmed traditionalists that the Chinese are entering upon a period of their development that is fraught with new and powerful forces. Just how

powerful these forces are here is apparent only to one who has carefully studied their influence in the development of Western civilization. These forces, material and spiritual, are directly related to the life-needs of the people and are primarily responsible for the new demands on Christian education.

If Christian education depends on casual and general observation of these growing and changing needs, it will fall far short of adequate satisfaction of these demands. Deductive methods, based on pre-judgments, are not entirely useless but will prove insufficient. Successful response to these new demands will depend on a thorough scientific study of the underlying needs of the Chinese people.

NEW DEMANDS ARISING OUT OF POLITICAL FORCES.

Christian education began its work in China under a monarchical government. Even the most ardent republicans scarcely dreamed of the Chinese Republic as a possibility within two centuries. There are still those who assert that the establishment of the Republic is a mistake and doomed to failure. Among those missionary educators who were citizens of monarchic governments, there probably were few who ever thought of the possibility of a Chinese Republic, much less of the desirability of such a political change.

Christian education has to continue its work under a government that is becoming more democratic. China moves slowly, like all other large bodies, but, if we may judge from previous stages in her political development, we may believe that they move permanently. The abortive attempts to restore the Manchu Dynasty or to establish a Chinese monarchy are not surprising when compared with the beginnings of western republics. Japanese influence may introduce some deterrent factors but it will probably quicken the national consciousness of the Chinese rather than delay its development. This is only one wave of the incoming tide of democracy which is essential to the development of the self-consciousness of the whole human race.

The perpetuation of a social order, of which the monarchical government is one prominent feature, depends on class education. Autocracies believe in education for the maintenance of a ruling class; they do not believe in the education of the masses for a share in the government beyond that of unquestioning obedience,

The new trend toward democracy calls for education for leadership that is delegated, not divinely appointed or inherited with social rank. It calls for ideals of service instead of domination. It demands an education that fits for participation in the affairs of local and general government and for obedience to those laws which they have had a voice in making. It calls for an education that will develop a national self-consciousness consonant with larger internationalism. Christian education must develop a different kind of nationalism from that which has resulted in the present world-war.

In meeting these demands, more depends on the material and methods used than on exhortation and moralizing. The material used cannot be determined by what was thought to be desirable in the former social order; nor can it be determined by what has been used in the development of the western republics. The material must be such as will best adjust to the conditions of a progressive environment and must touch the immediate social needs.

There are some factors in the present situation which partly account for this surprising development in China's political history. It can be *wholly* understood only in the light of the fact that God is working out His Divine purpose for the development of the human race in mental and social processes that are only dimly conscious. Recent studies of the human mind and of methods of cultivating its powers have provided us with data which make it possible for Christian education to co-operate more intelligently than ever before with the Divine purpose.

THE NEW DEMANDS ARISING OUT OF THE INDUSTRIAL AND ECONOMIC FORCES.

It is not possible to make a complete and arbitrary separation of the various new forces that are now working in China. They are mutually interactive. Industrial and economic forces are exerting an influence on the task of education which is more evident to the casual observer than is that of the political force. If Christian education is for a social class that is practically independent of industrial and economic conditions, including those climbers who are inspired chiefly by egoistic motives, it can afford to ignore these forces and go on with the classics and the pure sciences. If it is primarily for those people who heard Jesus gladly it must

adjust itself closely to these forces. It is now pretty generally recognized that education has failed to make this adjustment in the West ; it is not doing any better in China to-day.

The emphasis which the Chinese Government is giving to vocational training in the "Popular Schools" is the natural and correct reaction to the present trend of national development. However, it may develop into a double system of schools, a system for the producers and a separate system for the consumers. Here is the chief danger of the extreme emphasis on vocational education.

Christian education must learn from the industrial revolutions in Europe, Russia, and Japan and apply its observations to China now at the beginning of this tremendous movement. It is not enough simply to require students to pass examinations in Wilson's "State" or in text-books on economics and sociology, no matter how good these books may be. Christian education must go to the study of these books fresh from a realization of the conditions existing now and likely to exist here in the next generation. In meeting this situation, it will also be necessary to save China from an industrial class education by preserving real cultural values. The introduction of a democratic, socialized system of education now will save China from many of the evils that have attended the industrial development of Western nations.

An honest canvass of the material which Christian education is giving China to-day would probably indicate that most of it is intended to preserve the past and tide the beneficiaries of its system over the present. This is the smallest part of the task of education. It has more to do even than to plan for the present generation ; its main task is to plan, with clear vision, for the future development and guide, not force, China in that process. Christian education should save China from those pitfalls of social development into which the West, through lack of precedent and experience, has very evidently fallen.

This task will be accomplished by recognizing the emphasis of modern educational reform on the racial and individual beginnings and on the large place of the automatic and instinctive psychic processes in an adequate system of education. To what extent has our present method and material been chosen on the basis of the peculiar racial and individual beginnings of the Chinese ? It can hardly be successfully

denied that it is based on the traditions of Western education. It deals almost entirely with the conscious mental processes and ignores the great mass of automatisms and instincts.

THE NEW DEMANDS ARISING OUT OF THE MORAL AND RELIGIOUS FORCES.

Western education is rapidly breaking down the moral sanctions that have preserved the solidarity and high ideals of the Chinese for many centuries. Christian education must stand ready to substitute the new moral sanctions essential to social control. This will not be done by passing examinations in text-books in ethics and leaving the pupils to blunder into an understanding of the relation of their studies to the conditions under which they live. Sending the students to these studies from the realization of some of their own problems does not mean that we undertake to solve their problems *for* them but that we guide them in the solution of their own problems. At present, much of our teaching fails to do either of these things.

Christian education will not be Christian if it fails to give the latest and best in religious thought. The mass of new scientific truth that the Chinese are receiving must be successfully related to religious truth. Science must not lose sight of the religious significance of its data ; religion must adjust itself adequately to truth which has come through scientific research. By making this adjustment frankly and courageously, Christian education can save China from a needless period of atheism and agnosticism. Christian education is the only hope for this successful adjustment. Perhaps this is the most important demand on Christian education, but it will not meet this demand by teaching Middle-Age interpretations of religious experience along with Twentieth Century Science.

The real value of Christian education will be determined by the degree in which it facilitates the proper adjustment of the Chinese to their material and spiritual environment. This environment is not static but progressive. When the task is done for this generation, preparations must already be made for the adjustment to new conditions in the next generation.

The Outlook for Medical Education

R. C. BEEBE

THE war clouds of the present world conflict cast their dark shadows over the outlook for medical education in China as well as over other fair prospects that seemed to be opening to our eager gaze. Hope leads us to feel that these dark clouds only mean delay and that the future will yet be bright with the full fruition of the hopes that are now struggling for realization.

There are thirteen medical schools, outside of government enterprises, of special interest to the missionary body.

Six of these are conducted as union efforts. Four by individual missions. Two in union with the Chinese and one, the Peking School of the China Medical Board, as an individual enterprise. The proposed school of the latter organization to be opened at Shanghai is not included in this number, but must be considered as a bright feature in the outlook.

Strictly speaking the schools of the China Medical Board should be classed as union enterprises; their aims, the composition of the Boards of Trustees involve all the advantages of a union effort and the advantages arising from their work will benefit the general missionary body alike.

The present situation in all the schools is not what has been planned and is below the aims and purposes of all of them. The teaching staffs of all the union mission schools have been reduced in the last three years. The Union School at Mukden graduated twenty men this past year, being its first class to graduate. They had had five years of training, and their diplomas have the stamp of the Governor General of the province. The school has the promise of additional teachers as soon as the war is over and new anatomical and pathological buildings are to be constructed and equipped during 1918. The school has gained government recognition. No new students are to be admitted this coming year and candidates from middle schools are expected to spend a year in the Arts College for further preparation for the medical course. No difficulty is experienced in anatomical study through human dissection.

The Peking Medical School for Women because of its reduced staff did not admit a new class this past autumn and the raised standard of admittance comes into effect in 1918.

"In addition to an accredited four year middle school course

candidates must have successfully completed work equivalent to that prescribed for the Freshman year in recognized colleges." Three additional teachers to their staff are already secured and a new anatomical and pathological laboratory is to be added to their plant during the coming year. They consider the outlook hopeful but recognize "the need for more money, more buildings, more equipment, and more teachers to do the work thoroughly."

The Union Medical School at Tsinan has a hundred and eighteen students from fourteen of the provinces in China and representing twelve different ecclesiastical organizations. The amalgamation of the Nanking and Hankow Schools with this institution, the coming of sixty-five students from the Peking school and the large financial grant made by the China Medical Board, has placed upon the management a very large responsibility and opportunity. This has resulted in increased buildings, equipment, and staff. The latter they hope to see further increased this coming year, and another Society, the United Lutheran, is to join in the work furnishing men for the teaching staff and means for the support of the school.

The Medical Department of the West China Union University because of insufficiency of staff did not admit a class this past autumn and they have only three classes: four men in the fourth year, four men in the third year, and nine in the second year. Three-fourths of these are Christians. The teaching staff at present consists of five medical men, besides the university teachers of science, chemistry, physics, and biology. This is soon to be augmented by another medical man who is returning from furlough. Their immediate objective is fifteen medical men on their teaching staff which they expect to secure as soon as world conditions change for the better. The work is being done at present in temporary quarters, but they expect within a few months to be in a large college building and plans are under way for a special up-to-date building with every convenience and facility for medical teaching. They have been able to do human dissection for some three years without the slightest trouble, the government having sanctioned their efforts in this direction. The University has over a hundred acres for its site. The medical school has all west China for its field, the support of all the protestant missions in Szechwan and it is believed that their outlook is full of hope and encouragement.

The Pennsylvania St. John's Medical School received a new class this past autumn, and has fourteen students in the first year, all of whom had previously passed their sophomore year in college.

It is intended to discontinue teaching when the school of the China Medical Board is ready to assume that work in Shanghai. The other students under instruction in a five years' course are seven in the third year and seven in the fourth year. The faculty is composed of eight medical men, together with two medical graduates from St. John's. Chemistry and physics are taught by professors in the University. Two additional medical men under appointment are detained at home on account of the war.

After the meeting of the China Medical Missionary Association in Canton last winter the Foochow Medical College took into consideration the question as to whether they should close as a school, and it was decided to continue. The Church Missionary Society by its Home Committee supported the plan and promised additional teachers as soon as conditions will permit. Since then two of their staff have been called to the front. The place of one was taken by a Chinese medical man educated in the United States. The course requires five years. There are but four classes and it is not intended to admit a class this coming year.

Additional property has been secured this past year and plans made to make the school a department of the Fukien University. There are three societies interested—the Church Missionary Society, the American Board of Commissioners for Foreign Missions, and the Methodist Episcopal Mission.

The school at Hangchow under the Church Missionary Society and the two at Soochow, the one for women under the Methodist Episcopal Mission, South, and the one for men under the Presbyterian South, and the Hackett Medical School for Women at Canton, are doing as good work as is possible under the circumstances.

The school for women at Soochow is making an effort to secure the co-operation of other societies and remove the school to Shanghai, becoming an efficient, well equipped, and up-to-date institution. The project has been in the hands of a committee at home representing a number of the larger denominations and it is not yet known what will be done, but a decided

forward move on the most efficient lines is expected by those connected with the school here.

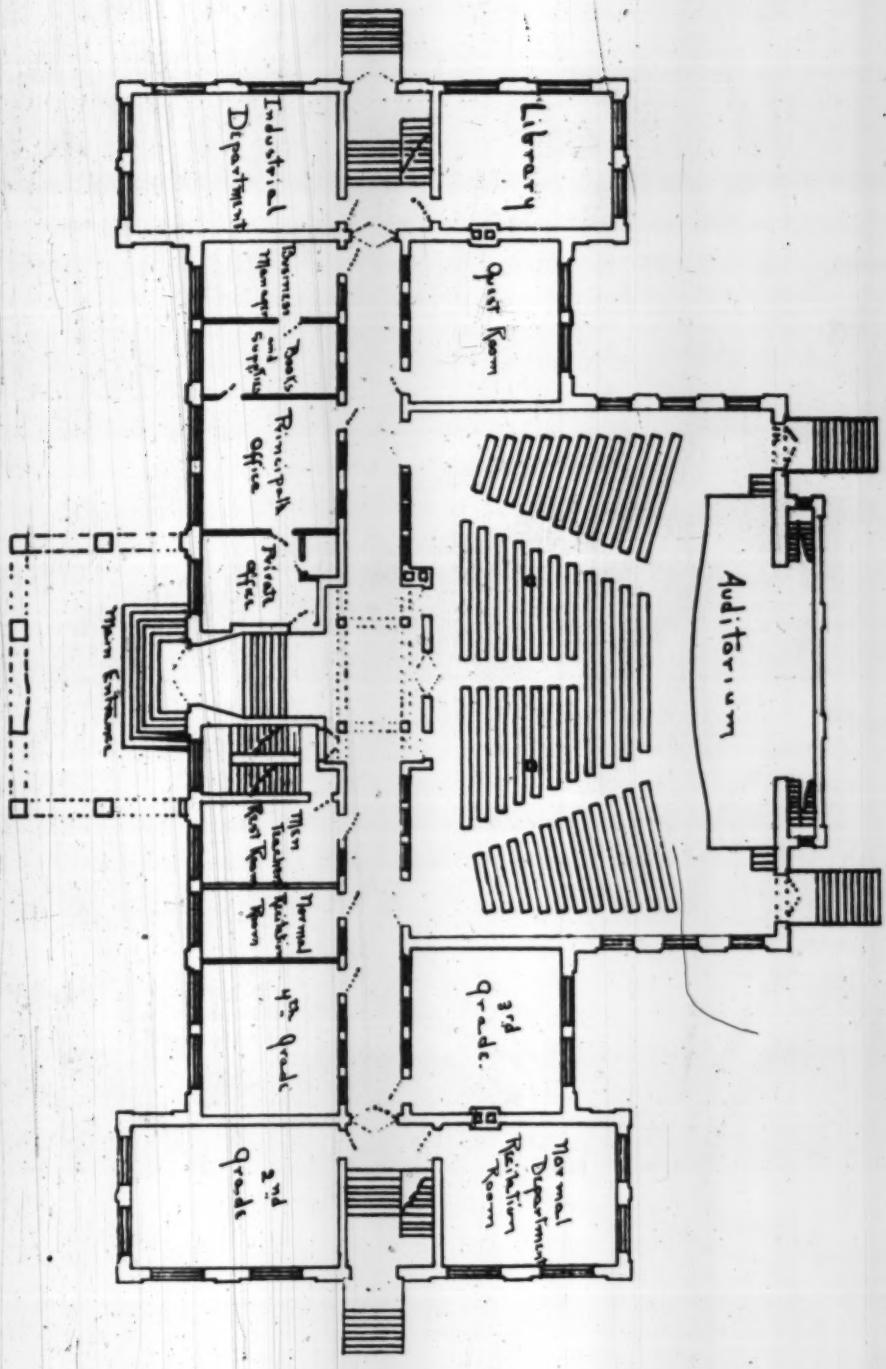
Five students will be graduated at the close of the present school year and no new classes will be taken in unless the larger plans for a union school mature.

The Hackett Medical School for Women in Canton was founded by Dr. Mary Fulton and its first graduates sent out in 1903. At the close of 1916 ninety-six were numbered among its graduates. This school is fortunate in that while it is under the auspices of one denomination, it enjoys a large degree of co-operation from other bodies. There are sixteen instructors on its faculty with eight graduated Chinese physicians. A four years' course is required but after 1919 one year of internship in an approved hospital will be required before graduation.

The Medical School at Hangchow will graduate a class of fifty in January and will receive no more classes until after the close of the war when it is expected to re-open with enlarged staff and increased equipment. Medical teaching has been conducted here for the past thirty years and over a hundred men have been graduated in medicine and are engaged in practice throughout China. The Mid-China Medical Conference of the Church Missionary Society passed the following resolution :—"That the conference wishes again to express its conviction that the Medical Training College be properly housed, equipped, and staffed, and that the work of the Rockefeller Foundation for a few high class colleges at different centres does not alter this conviction inasmuch as the call and opportunity in Chekiang to provide medical missionaries and ordinary practitioners trained under Christian influence must be responded to."

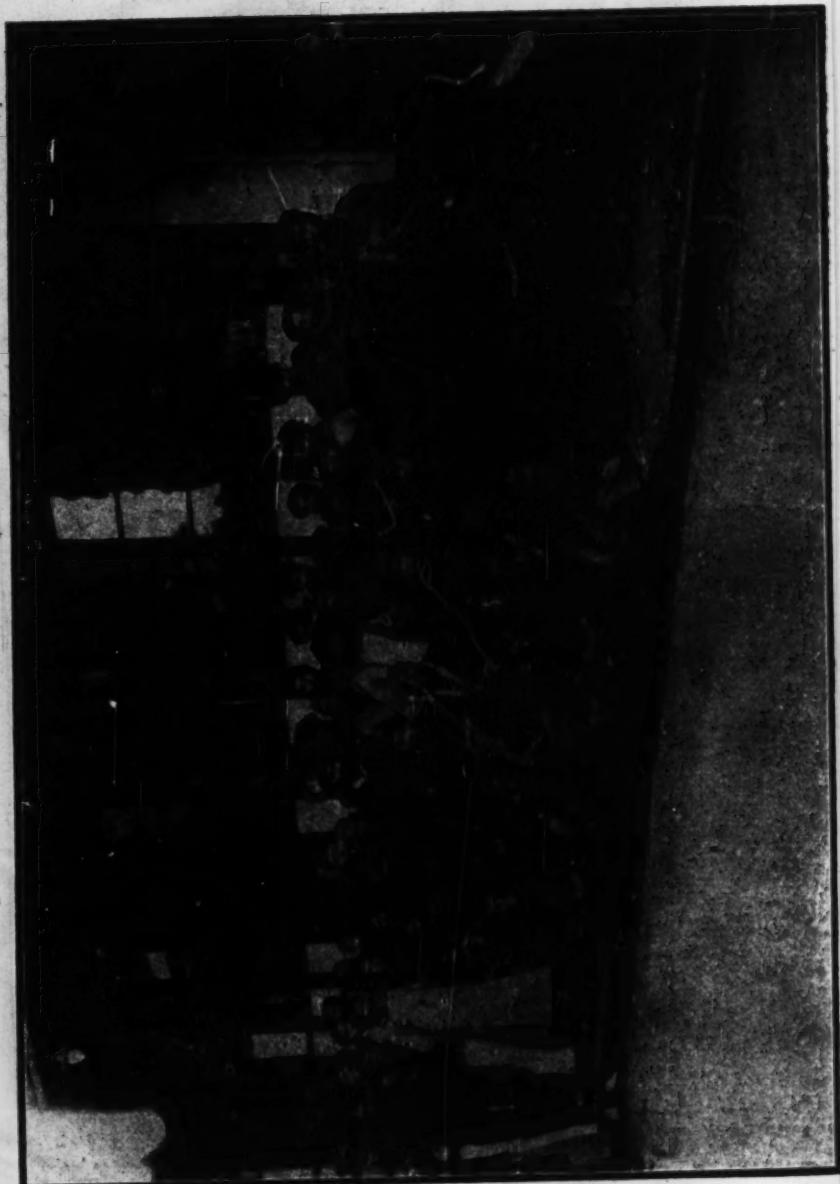
The schools co-operating with the Chinese are the "Yale in China" at Changsha and the "Kung Yee" at Canton. Both of these have the hearty support of the Chinese and are in prosperous condition with a very hopeful outlook for the future.

Two important events occurred this past fall in connection with the Peking Union Medical School of the China Medical Board (Rockefeller Foundation)—the opening of the pre-medical school and the laying of the corner stone of the first building of this institution. Eight students are pursuing the pre-medical course and the medical course proper is to open in 1919. The school to be opened at Shanghai will probably be



GROUND FLOOR PLAN, BALDWIN SCHOOL FOR GIRLS, NANCHANG, KIANGSI (See Missionary News).

SHANGHAI RICKSHA MISSION.
(See Missionary News.)



deferred until after the war. The opportunities these two schools will bring to students in China, the help and uplift to the whole medical profession in this country, as well as the incalculable benefits to this people of China for years to come, give a most gratifying outlook for which we must all rejoice.

The New Demands of Christian Work for Chinese Women

LURELLA MINER

THE demand is not vocal, but it is no less real. The "new occasions" which create "new duties" are ours to-day. Disintegrating forces are at work, setting free from old time connections, and while society is in a state of flux, before new binding combinations are made and new customs fixed, is our opportunity to draw much into the circle of our influence. That which answered in a way to satisfy women once has lost its value to a large extent, and while they are looking for substitutes is our time to show the values which enrich our own lives. In one aspect, 1918 offers less eager subjects for our influence than 1912, in another aspect our chances for helping are greater, for these five years have shown to many a woman that what she hoped to gain has escaped her grasp, and that often what she has seized has proved ashes to the taste.

"BEING A FRIEND" OPPORTUNITIES.

There is no other work which takes so much time and heart as this. One can preach a sermon to hundreds in one half hour, then run away. He who would bring one soul to realize that he knows "all things" about her, and has a gift for her, must think hard and talk thoughtfully, inspired by a sympathy that forgets weariness. It is comparatively easy now to have intercourse with all classes, high and low, especially with the wealthy and leisure class whose doors were once closed to us. It is too easy for this contact to result in mere formal acquaintance, too superficial to touch the deep springs of life and influence character. For friend-winning that is soul-winning we must have the science and art of love, and give the Spirit-Teacher time to lead us. And this winning must be by stages, first winning to oneself, for the Divine love must ever pass

through a human transmitter. Let us not be content to stop with winning them to the higher things of the intellect and of beautiful, healthful, earthly living, but let us be willing to use these as a step in the long process.

"Being a friend" to a Chinese woman means becoming familiar with her psychology, with her environment, with her past ideals and her new aspirations. It means guarding her against the license that masks as "new liberty." It means helping her to build impregnable spirit walls to take the place of the brick walls which in too many large cities have been torn down prematurely, and leading her to understand that in Western lands during centuries gradually attained liberty and independence have been paralleled by the rising wall of social conventions which have made such freedom safe.

The inviting of little groups to informal afternoon talks over the teacups affords opportunity for passing on useful knowledge and forming friendships, but this is only an introduction to the real thing. That means going yourself to the homes of your friends, and making them free to come, one by one, for an hour's talk which will give an opportunity for the true leaven to work. In Peking and many other large cities friendship work is limited only because there are seven days in a week and twenty-four hours in a day, and because most mission workers are burdened with what seems absolutely essential routine work.

DOING THINGS TOGETHER.

A few years ago, in Peking, there was a great desire among educated, non-Christian women to do something to help their country, to uplift society and promote social reforms. The impulse does not seem so strong now, for social gaiety and attending places of amusement absorb much time and energy. Still, under wise leaders, or better, with inspiring co-laborers, they could be won to many lines of social service, such as the Anti-Cigarette League, Red Cross work, street and home sanitation in their own neighborhoods, and other modes of service suited to local conditions. There is nothing like working together to promote real fellowship, and sometimes in doing this work the non-Christian woman will see that her Christian associate is actuated by a motive and inspired by a hope and sustained by a strength which enables her to persevere and succeed when the non-Christian alone would fall by the way. One of the leading

Christians in Peking, for many years principal of one of the largest schools for girls in the city, attributes her turning to Christianity a few years ago to catching the spirit which animated missionaries in social service.

LECTURES FOR WOMEN.

These are not the novelty they once were and in cities where the Y. M. C. A. or entertainment companies have provided moving pictures or other lively exhibitions, it is no longer easy to attract large companies for lectures. But written or personal invitations will bring your friendship groups, also those to whom they pass on the invitation, and if the talks on hygiene, care of children, moral reforms, what women in Western lands are doing, the meaning of the great world war, and other topics give them what can be really carried out in action or passed on to men of influence in their families, they will feel it worth while to continue coming. When lecture work fails, is it not often because we do not make the women see where they can make any use of their material, or because we continue year after year on the same round of topics, until we lose those who have been longest with us, the very ones whom we ought first to bring into the kingdom?

This same group should be invited to attend talks on religion given in the same room where the lectures are given. There the simple, beautiful gospel truths should be set before them. But in inviting them it should always be made plain that this time the subject is to be religion.

STUDY GROUPS.

The teachers in non-mission schools are often eager for instruction in English, music, mathematics, or some other subject which they are teaching. If they can be drawn to the mission for this instruction it may be made the means of establishing a permanent connection, and they may be willing soon to join classes for Bible study and attend church services.

BIBLE STUDY.

Sometimes women who are not yet ready to come to Sunday school or other meetings in the church can be gathered once a week or twice a month for Bible study. In cities where the Eddy meetings are held, though there are to be no general meetings for women at the same time, we should seize the

opportunity when the subject of religion is before the public to try to reach the women students and the women connected with the families of the men who are brought in by that campaign.

INDUSTRIAL WORK.

It is not only the educated or leisure classes who make demands upon us. With our limited time and capital, what can we do to help raise the standard of living, and provide employment for those on the verge of starvation at our very door? Experience shows that if workrooms can be furnished free of rent and careful supervision given such work can be self-supporting, but not profitable if the women are paid a living wage, or a reasonable price for piece work. And the Christian spirit of helpfulness shines as brightly in work like this as in hospital work, while the opportunity for instructing the women in hygiene and household economics, and telling the gospel story, is second to none.

EVANGELISTIC WORK.

This hardly needs treating separately, for the six forms of work already mentioned are simply John the Baptist's, preparing the way for the evangel. If they do not bring women to Christ, let us abandon these methods and give all of our time either to the direct work of preaching or to training Chinese for it.

However, there are new opportunities for the direct telling of the old, old story which should be mentioned, namely in annual temple fairs and in street chapels on certain days in the month when there are fairs or markets in the neighborhood or special worship in the temples. For the great fairs, tents or mat rooms seated with benches and with walls hung with Bible pictures will attract women and children if located near the temples, and in Peking it is not difficult to get the consent of the authorities for erecting such places. Here students in our Bible Training Schools and schools for girls will find practice in laboratory work—the most important element in their training for doing their part in bringing China to Christ.

TRAINING CHINESE WORKERS.

For all work indicated above we should train Chinese workers, for missionaries can hardly touch even the edges of the great opportunity. The old type of Bible Training School will

not give us all of the workers needed, as for all of the lines of work except possibly the last two, women should have a middle school education before taking the specialized training needed. In connection with our women's colleges and higher normal schools should we not train women for this social work and for this special kind of Bible teaching and religious propaganda? Every year the writer receives letters from various parts of China asking whether workers of this type can be supplied.

Change may mean growth or retrogression. It gives a chance for new ideals to beckon to new attainments; it sometimes results in slipping off from the foundations which have steadied life and character. We have come into China for such a time as this. Let us see that the new ideals are gleaming on the path, and that a firm footing may still be found—the one Foundation.

Some Phases of the Association Program for 1918

CHAS. W. HARVEY

THE outlook for 1918 in most phases of Young Men's Christian Association work is very hopeful. We do not contemplate during the year expansion in the number of Associations or in material equipment. The two outstanding phases of work on which chief emphasis will be placed are training and evangelism. In this period we consider it essential to stress the preparation of Chinese leadership and the Association's fundamental task of producing Christian character.

An important feature of the year's program will be the training of secretaries and physical directors for Association work. The Association Movement has from the beginning been definitely committed to the policy of Chinese leadership in every department of the work at the earliest possible date. This policy makes it necessary to give special attention to training and developing such leaders. The Associations have necessarily looked to Christian and government schools in China and abroad as the sources from which young men with the necessary general educational qualifications are to be recruited. The government schools in recent years are providing quite a few of the best student secretaries for the movement.

Up to very recently the technical training required in the secretaryship has been secured almost wholly through experience in local Associations under qualified secretaries. The largest percentage of the present staff has been trained in this way. The increased demand for secretaries and the higher qualifications required for the more highly developed work made it necessary two years ago for the National Committee to organize a Secretarial Training Department to provide more adequate technical training. Beginning this year, advanced training will be started along two lines.

On January 16th "A School for Physical Education" will be opened in Shanghai under the direction of the National Committee. This school will provide a thorough standardized course in the theory and practice of physical education with special attention to its particular application to the work of the Young Men's Christian Association. For the present at least, the school will probably be able to provide only for the training of men for the Associations. Each student must be definitely related to a local Association or a department of the National Committee for whom he is to be trained. The practice work will be done in connection with the Shanghai Association. A special faculty of well-trained, experienced physical directors will have charge of the instruction. The complete course covers four years. Those completing the course in a satisfactory manner will be given diplomas and the title of Director of Physical Education. A two years course will also be provided leading to the title of Instructor in Physical Training.

A new feature in secretarial training to be introduced this year will be a Summer Training Institute covering a considerable period. This institute will be devoted entirely to providing the technical instruction necessary for the work of the secretaryship and is intended to supplement the practical experience and training secured in the local Associations during the remainder of the year. It will be open only to secretaries in the service of the Associations. The Training Department believes that apprenticeship in Association service is one of the essentials of training and will continue to utilize this phase.

A feature which will be emphasized and enlarged this year is the fellowships for training abroad. The National Committee has two annual fellowships for a year's special training abroad, one of the conditions being that the secretary

must have had five or more years' satisfactory Association experience in China. A few other private fellowships are available on special terms. These fellowships are not intended to provide general education but advanced technical training and experience for men who have been tried and proved in the work in China.

An encouraging fact is the increased number of Chinese secretaries in comparison with those from abroad. The present Chinese staff numbers 147 as compared with 74 from abroad. Even more encouraging are the increased responsibilities borne by the Chinese staff among whom are found the General Secretary of the National Committee and of the Shanghai Association.

Another phase of the year's program will be special conferences conducted by the City Department of the National Committee for the more efficient training of members of the Boards of Directors and Committeemen of local Associations. Since first authority and responsibility of the National Committee and each local Association is entirely in the hands of Chinese leaders, the National Committee believes it highly important that lay leaders as well as secretaries be as fully prepared as possible for such responsibilities. Preparation heretofore has been largely acquired through experience under trained secretaries. A series of training conferences is planned for this year in different cities where members of boards and committeemen may supplement their experience through technical instruction. A cause for real gratitude has been the wise, careful, able, and conscientious volunteer service rendered by large numbers of busy Chinese laymen in the various Association activities. Such service alone has made possible the development and fruitage of the movement.

Association leaders believe the situation at present is peculiarly ripe for personal and public evangelism especially among students and other classes of young men. Over 14,000 associate or non-Christian members are enrolled in the City Associations. These have shown their interest by allying themselves in this way with a Christian movement and thus present a special field for evangelistic effort. Large numbers of these men are now enlisted in Bible classes and in this and other ways are being brought into direct contact with Christian teaching and Christian lives. The Associations feel a special responsibility to bring the men of this group so far as

possible into the Christian life and service and relationship with the church. In this task we need and covet the closest co-operation with the churches. In one city the entire associate membership has been divided and allotted to the different churches as a field in which they may co-operate in bringing about these results.

Much attention has been and will continue to be given to co-operation with the movement for personal evangelism led by the Rev. Frank Buchman and the party of workers associated with him. The response indicates the deep need for emphasis on this type of work. The results in one city were summarized by a member of the local committee as follows : "The complacency among Christians in the presence of ripe and rotting grain has given way to a new attitude of humble and contrite recognition of the weakness and sins of Christians themselves and an eagerness to evangelize. Personal work and Bible study groups have sprung up in this new atmosphere."

The Associations are co-operating fully in preparations for the Evangelistic Movement from February to May under the leadership of Dr. George Sherwood Eddy. The National Committee has appointed a representative committee which has direct charge of the schedules of both these leaders. The responsibility for the arrangements in each city rests with local committees representing the churches. These committees in most places plan to concentrate on leading into the Christian life those large groups of men already in contact with Christian teaching. The local Young Men's Christian Associations in each of these cities are co-operating, especially with reference to the non-Christian young men in their membership and constituency. With united effort and prayer there is every reason to expect large results.

The Publication Department of the National Committee in view of the present opportunity will give special attention this year to the preparation of additional literature for use in evangelism. A series of leaflets on personal evangelism will be prepared to meet the need in this phase of work.

The Student Volunteer Movement for the Ministry has reason to expect more fruitful service than heretofore. Through the generous action of the American Presbyterian Mission, Mr. S. J. Mills has been allocated to this work for the greater part of the year to give special attention to the better organiza-

tion and training of the Volunteer Bands. Pastor Ding Li Mei will continue as a secretary of the Movement, placing his chief emphasis on evangelism and the use and training of student volunteers in practical evangelistic work. By these two methods it is believed that a much larger percentage of the volunteers will be conserved for the ministry and at the same time more effectively used and trained in Christian service.

The chief note in every department of the Associations as they enter the new year is evangelism. This we believe to be the fundamental task of the year.

Sunday Amusements

REV. FLEMING JAMES, PH. D.

MOTHER, may I go over to the Smiths?"

"No, dear. Do you forget what day it is?"

"Oh, bother! I wish there wasn't such a thing as Sunday!"

Does that sound unfamiliar to some of us? At any rate, it was a kind of dialogue common enough in the days when we were younger, and is still to be heard now and then. It was occasioned by the revolt of pleasure-loving childhood against a parental rule which forbade on Sunday certain amusements permitted on week days.

We look back, I suppose, with a sort of wonder at the absolute sureness with which our fathers and mothers made such rules. They could tell us unhesitatingly just what was right, and what wrong, to do on Sunday. They had it all charted out down to the most delicate distinctions. As for ourselves to-day, we enjoy no such clear light. Is it not the case, be one a parent or citizen or unattached individual, that he has given up these ideas about Sunday amusements on many points, and yet does not know how far he ought to proceed in this giving up? He is drawn in two directions. He feels it his duty to be liberal, and at the same time to be conservative. Meanwhile, he must go on deciding Sunday after Sunday, for himself and for his children; and occasionally the question faces him of deciding for the community. It is hard to make choice when one is without a definite principle to guide him; and that principle is what we lack. Am I wrong?

Can we now find some truth or truths that will—I say not, solve it, but—throw light upon it? I think we can; and I am going to try to set them forth as I see them. I do not offer them in any spirit of over-confidence. The main thing is that we should not simply drift along in this matter, but endeavor to come to a thought-out conviction on which to act. For, as I shall say again presently, whether Sunday shall be the "Lord's Day" or a mere holiday, depends upon Christians, and Christians alone.

Now, then, for our principles:

1. The Christian Sunday exists for the same purpose as the Jewish Sabbath. We have taken over that institution in its essential features. All the differences we may point out should not obscure the fact of fundamental identity. Very well, what is the principle on which the Sabbath is based?

2. It is designed to meet men's needs, and not to be a burden to him. That we have on the authority of the Master Himself: the Sabbath was made for man, and not man for the Sabbath. The first question we ought to ask, therefore, when we are considering what Sunday ought to be like is, What does man need? We have not to do, you see, with arbitrary enactments but with the natural law of the universe. A certain kind of Sunday is, in the constitution of things, beneficial and necessary for man. What you think about it, or what I think about it, or even what the Church thinks about it, is not what concerns us ultimately. Our quest is, humbly and inquiringly to search for the facts. That is the habit of medical science. It inquires, What shall mankind do to increase its health? Let the Christian here follow its method and ask, How shall the race so use Sunday as to live more fully?

3. The Christian Sunday must give time for worship and for rest. The question is answered in the Fourth Commandment: *Worship*, Remember that thou keep holy the Sabbath day. And *Rest*, In it thou shalt do no manner of work. These must both be present to make up the normal Sunday.

4. Plainly, amusements enter in under the heading of rest. The cessation from work was not to be mere idleness. Nor was the time thus set aside to be employed entirely in religious devotions. On the contrary we find the Jews making of the Sabbath a festal season, a golden pause in life's grimy round of toil when one could have leisure to be glad. It was a

day for happy social intercourse, when family and friends might gather about the dinner table and partake of a meal that the poorest home tried to provide bountifully. Anyone who has read Mr. Zangwill's "Children of the Ghetto" has seen in the picture there so charmingly painted how sweet a light broods over the orthodox Shabbos. So in the Christian Church the Lord's Day has been a recurring Feast of the Resurrection, a veritable "day of rest and gladness, most beautiful, most bright." That is, in most periods; although the Puritans have the credit of turning it into a day of clouds and darkness, some of which obscuration still remains in the religious mind. Mind you, I do not say that much of what we allow in the way of Sunday amusement would have been tolerated by either Jew or early Christian. I only point out that the spirit of Sabbath and Sunday alike was joyous, and the rest aimed at was real recreation, the building up anew of soul and body by pleasure as well as by worship. In itself, *enjoyment is a true element of Sunday observance.*

5. If that be so, then enjoyment—amusement, recreation, let us be bold to say—must be injected into Sunday in a certain proportion and quality. The only question will be :

How much and of what kind?

In trying to answer let us consider three aspects:

(1) *The amusements of the community.* As citizens what are we going to do about these? This problem presents itself in a negative and in a positive way.

Negatively, are we by Blue Laws to prohibit Sunday baseball, football, and many other amusements of the people? We have just such legislation now on the statute books of New Jersey, although it is not enforced in most places. What should be the Christian's stand on its enforcement? Or should he work for its repeal?

Now, these blue laws deal only with the *kind*, not with the amount of amusement permitted; and they say flatly that certain sorts are not to be indulged in at all. Is our duty simply to go over the law carefully and see if it has selected proper enjoyments to forbid? If we disapprove of baseball on Sunday, are we to uphold the law on that point? Is that all?

Certainly not. For the further question at once comes in, Have we the right to dictate to the community in its choice? Of course, certain amusements like shooting crap are unlawful

in themselves, and they would be rightly ruled out every day, Sunday included. Again, other recreations, like the theatre, make employés work ; and it might be our duty to ensure the Sunday rest of these toilers by closing the theaters on Sunday. But where a sport like baseball is wholesome, and not work-exacting, is it for us to decide whether others play it or watch it on Sunday ? To be sure, a ball game going on next to a church at service time would be an injury to the religious interests of the community, and might fairly be forbidden ; nor in general ought church or Sunday school to be interfered with by the recreations of people who do not care about worshipping God. But when the claims of this more serious Sunday occupation have been honestly met, then to my mind the public should be left free to select for itself what amusements it will seek.

Moreover, what is the actual effect of prohibiting baseball and kindred sports ? By doing so is the proper observance of Sunday (as we view it) accomplished, or are people merely turned from athletics to corner loafing, parading the streets, with all that means, and the more stealthy delights of a really injurious nature ?

If, then, the question be negatively put : What Sunday enjoyments are we going to allow the community to have ? I should answer, All that are not in themselves hurtful, that do not cause others to work, nor interrupt seriously the religious observance of the day.

But that will not take us very far. The Christian ought to do much more than merely *allow* or *forbid*. He should aim to provide the community with amusements on Sunday. Christianity gave this holiday to society, and it has responsibilities for its right use by society. We dare not say : "Here's your Sunday ; take it and don't bother me with it any further."

No, the Christian should think out an ideal community Sunday and try to furnish the public with the opportunity of spending it in the ideal way. He cannot compel compliance, but he can render it at least possible. Hitherto we have tended to one-sidedness in the performance of this obligation. We have opened our churches and our Sunday schools, saying : "Come and worship, come and learn." But after church we have sent them away to shift for themselves.

The moment we begin to map out an ideal Sunday we find that certain large tracts cannot be filled in with worship,

but must rightly be open for recreation, rest, etc. Suppose we offer absolutely nothing for these tracts, how will they be used? Some people, of course, will be able to amuse themselves profitably, but many will fritter away the day in aimless fashion, if not worse, through sheer lack of anything to do. For the fact is that many have no inner resources; they depend on others for their recreation. Ought not the Christian, therefore, to furnish organized pleasure of the wholesome sort to the neighborhood? Games of strength and skill should be encouraged. Boys and girls should be taken out of doors on hikes and explorations. Playgrounds should be open. It might even be well to cause a few to work on Sunday for the higher enjoyment of the many, in giving concerts, and good public entertainments, in keeping open museums and libraries. We may finally perceive a positive Christian obligation to help in making Sunday, so far as in us lies, a healthily happy day for the community, as well as a religious day.

Pass now to

(2) *The amusements of our own children.* Here obviously we have the right and the duty to go further than with the community at large. They are under our guidance. God and society have put them there. We must make their Sunday. How are we going to do it?

I should say, to begin with, that here also we should map out the day ideally, providing the whole of it for them, not a part merely. Worship and rest will be the elements, to be blended in due proportion. The reason the old-fashioned Sunday was sometimes distasteful was faulty mapping out, too much church and Sunday school, too little amusement; and what amusement there was, of a kind that did not really amuse.

Worship and rest—with worship always first. Never should there be in the child's mind the slightest doubt that Sunday is before anything else the Lord's Day, to be kept holy in a special way. But what of recreation?

How much in proportion should it occupy? I should say, practically all but the hour and a half given to church and Sunday school, plus what is necessary for any family devotions and for preparation of the Sunday school lesson—unless that has been prepared before.

But of what kind should be his amusements? On some almost all of us would agree at once. But are there not others which should be discouraged or actually forbidden? The

question is, which? There is tennis, golf, skating, bicycle riding, baseball, football, dancing, card-games, teas, parties, the theater. The very mention of these is enough to remind us what different ideas of lawful and unlawful prevail in Christian homes. What shall be our principle of choice?

It seems to me that in this matter of Sunday recreation for our children certain things should be aimed at:

(a) The day should be made *different*. The week-day round ought to be broken in upon in amusements as well as work. But the difference should be pleasant. Let it involve effort. Any change does that. Let it necessitate a sort of wrench, a dragging the child out of the regular rut of play. Only let it not mean less actual enjoyment; rather more, if possible. A subtle atmosphere of festivity should be cultivated. Perhaps that is why we rightly insist on dressing up on Sundays.

(b) Good reading should be encouraged; not of the ultra-pious variety, but real books that delight and instruct, including the novels that used to be forbidden on bygone Sabbaths. Nor need we confine the children to literature. All the cultural, life-enriching enjoyments of art and music and nature study have their rightful place in the recreation part of the Lord's Day.

(c) It should be a *home day*, in which parents see something of their children, read to them, walk with them, play with them, get to know them. A family of my acquaintance has for years kept Sunday night sacred to reading aloud together, with the happiest results.

(d) It should be a day of *social intercourse* on its informal, kindly, natural side. Let the week suffice for what is artificial and worldly; on Sunday let us have something better. To this end large groups ought probably to be avoided, and anything like social functions. Personally I regret to see the Lord's Day invaded by teas, card-parties, dancing, formal dinners, however right these may be from Monday to Saturday; but friendly visiting and the spontaneous flowing together of little companies are among its precious and lawful delights.

So much for the amusements of our children. Consider lastly

(3) *Our own*. Here our right and responsibility to decide is absolute, subject to the general interests of the community. We may, if we will, ask much more of ourselves than we may ask of others, even our own children. In this matter also we ought to think out our ideal of Sunday as a whole. Of the two

elements, worship and recreation, how much and what kind of recreation shall we allow?

(a) How much? Now, for most of us does the danger not lie in the direction of too much rather than of too little? Sunday might well show a higher proportion of religious devotion and of service to others than many of us give. Let us bear that fact in mind in planning for it.

(b) What kind? On this point we need not be strictly reasonable, for it is, as I say, our own affair. We can respect our inarticulate feelings, we can err on the side of conservatism if we will. To be old-fashioned in self-discipline is beneficial to the community, where the enforcement of the same scruples on others is tyranny. In fact, the world requires a certain number of people who cling to instinctive and traditional self-restrictions.

One thing surely the Christian ought to realize. It is he, and not society in general, that is making Sunday the Lord's Day instead of a secular holiday. When the Christian religion came into the world no one save Christians cared anything about the Lord's Day; but because these Christians persisted in observing it the world by and by took it over. The world did not make it, nor can the world unmake it. To-day, as at the beginning, it *stands or falls with the observance of the Christian, of you and me.* Therefore you and I, Christians, must be different from the world in this as in all else. For, as the Master said, we are the salt of the earth. Let us lose not our savor.

As to what amusements we ought to choose, I can add little to my suggestions regarding the children's pleasures on the Lord's Day. Certainly that Sunday is not perfectly spent which does not record some happy exercise in the way of deepening our affections, fostering our friendships, gratifying our æsthetic nature, nourishing our intelligence, adding to our knowledge, and building up our bodily vigor, making us truer men, more fully sons of God. Realize how important not alone to self but to the future of the Kingdom of heaven is the choice!

Christian, the institution of Sunday is in your hand. Its character depends on you.

Social Service

Lines of Social Approach

FOR those deeply interested in the establishment of a Christian society in China, there are three lines of approach which are particularly strategic in these times of mental quickening and social awakening.

1. A disarming of those who, deeming the solution of the problem of uplifting China is evangelistic effort alone, discredit and oppose the practical application of Christ's teachings to Chinese society. This can be done in two ways:

(a) By emphasizing the fact that true social service lies in an honest and sincere doing of one's best in the everyday tasks, and

(b) By not going to the extreme, in the effort to develop social service ideals, of neglecting the evangelistic aspects of the task of salvation.

Salvation is a two-fold process: first, a recognition of ideals, which is personal—evangelism; second, an attempt to attain and realize those ideals through practical effort, which is social—social service. The two are mutually causative. "Evangelism" of the missionary and "socialization" of the sociologist are in the last analysis two ways of saying the same thing.

2. Guided by social ideals that are founded on scientific truth, provide genuine leadership for the development of latent resources in community life. This can be accomplished

(a) By discovering a community problem big enough to command the attention of the thinkers, and

(b) By organising these few into leadership of the community for a solution of the common problem.

3. Concentrate efforts on the betterment of practices which maintain life because the results are most apparent. When the economic institutions are reformed, the other bodies of activities and ideas gradually adjust themselves to these new maintenance activities. When food and clothing are provided and a bit of leisure, then the attention can be drawn to books and worship. Thus an expensive religious or educational institution can best be made indigenous by establishing trade schools, professional

training, hospitals, industrial plants. The hearty encouragement and assistance of leaders and laity in these pursuits are the most productive lines of social advance. The results, being easily recognizable, win ready sanction of the inspiring ideals.

These are, of course, principles for immediate social effort; but with right principles once established, the details of method and rapidity of application can readily be inserted into a program of social action.

Social Approach to Church Communities

R. F. FITCH

Our Union Committee has been studying the problem of social approach to our church communities for some time past and has not as yet come to final conclusions.

By cultivating the friendship of the editors of the secular press of the city we have now free access to these papers and can publish without cost to ourselves almost anything we desire. We have not only had articles on social questions but also articles on Christianity.

From January of this year till the end of June we also gave some ninety-three lantern lectures in seventeen places of assembly, including ten churches and mission halls, six schools and the Y.M.C.A. Various scriptural and other subjects have been used, the purpose being to help our church membership and also to attract the families of the neighborhood to the church. Each lecture has often to be given twice, once for adults and again for children.

A considerable amount of work has also been put into a survey of the official class, military and police, philanthropic institutions, schools and religious organizations.

The rapid growth of our Sunday schools is also a form of social service and our aim is to increase the attendance to four thousand by next summer. The quality of Sunday-school teaching and the organization of the teachers is far better than it once was.

Our Church Extension Committee is about to make a study of the material in each church, the kind of men and women it has available for work in reaching the church community. On the basis of this study and the amount of willingness the membership has to offer itself for volunteer service, the committee intends to work out plans for opening

near each church a community center for reaching the children of the neighborhood with games, the mothers with mothers' meetings, and the parents generally with night meetings in which the lantern will be used at times and when Gospel services will be held. The purpose of this movement is to turn the attention of the church membership towards its environment that it may under careful guidance reach out after others and bring them under Christian influence and ultimately within the Church.

Some of our churches have raised considerable sums towards the support of day schools and one church hopes soon to secure the services of a Chinese professional nurse for visitation in those homes where there is need of medical aid.

The term "social service" is good but we prefer the term "church service" as the latter includes all forms of personal and social effort and has for its definite aim the regeneration of the heart and the enlistment of individuals within the ranks of a militant Church.

Personal Friendliness

G. W. SARVIS

The whole question of social service in China, for me, resolves itself into practically two forms; one is in institutions such as schools, hospitals, churches, Sunday schools, Y.M.C.A., etc.; the other is through personal contacts with key men. I have little faith in general meetings as means of gaining such contacts, although they are useful in beginning acquaintances. Mr. Buchman has emphasized a point which those of us who are primarily interested in social service need to remember; namely, that society is influenced by friendship. Any kind of service which does not increase friendship between ourselves and others, or among the members of the groups in which we are interested, is almost sure to be a failure.

However, to sum up my reflections on social service, I think I should say that the institutions which we already have furnish us the means for the most effective service which we can render at this stage in China's development. We have too often failed to make use of our positions as teachers, pastors, and doctors to perform that kind of service which we call social, but which, after all, is that simple, human, personal

friendliness which led men to follow our Master and which led Him to "have compassion upon the multitudes." So far as organizations are concerned, China is greatly in need of them, but in most places the people are not ready for them, and for the present I think we ought to recognize that, on the one hand, very simple, concrete, personal contact and friendliness, and, on the other, constant and widespread, as well as intensive, agitation and education to prepare for future organizations are the things that are needed.

Social Investigation

V. V. TSU

In my opinion, one of the most interesting and important forms of social work is *social investigation*, or the study of social conditions by direct observation. Nothing is more interesting to both amateur and specialist than the knowledge of how the different classes of a community live, their family life, their religious beliefs, their economic, educational, and cultural activities, their problems and needs, etc. Such knowledge is gathered by investigation. It is the pre-requisite of any programme of social service, for it supplies both enthusiasm and intelligence in the work.

It is best to limit the field of investigation to a well defined social group or activity in the community. The charitable institutions, the rural home, child labor, the Buddhist temples, the ricssha coolies, the drink problem, illiteracy; these and other institutions and groups are well worth studying. Recently I completed a survey of the rural community of Jessfield, Shanghai, and another of the charitable institutions of Shanghai. We need social knowledge to give our social thinking its content and our social service its direction.

The North China Union Women's College Winter Refuge for Flood Sufferers

In October friends were invited to attend an entertainment given in the College Assembly Room. After the entertainment, a student made a most earnest appeal for funds for our "Winter Refuge for Girls," and from friends and teachers present about a hundred and fifty dollars was realized. The college girls

themselves contributed over forty dollars in addition, and since, largely through the efforts of Mrs. Chas. Young, about two hundred dollars more has been contributed, several foreigners pledging enough to support one child in the Refuge through the winter, and the Union Nurses' Training School, located at the Methodist Mission, not only contributed money, but promised to help in the service of love.

It was the College Y. W. C. A. which got up the entertainment, and through this organization the plan for the Refuge was evolved, and the project started. The Association asked Mrs. Young to act as Honorary Treasurer, and the writer and Mrs. Pettus to act as advisors. Just across the narrow street from the college front gate is a yard with a row of ten small rooms, all facing the south. All the renters were asked to leave this court, a kindly contractor put it in order for a mere nominal price, and November thirtieth we were ready for our first little inmates. The college girls had solicited clothing and bedding from many friends in the city. We had decided that thirty was the most that we could care for, and they were to be girls between the ages of ten and eighteen.

As this is a union college, it was decided not to take all the girls from the nearest flooded territory, the American Board and the American Presbyterian field south-west of Peking, but to ask Christian leaders in other fields to be responsible for gathering a quota of girls also. These girls, as a rule, were not to be taken from Christian families, as it was felt that each church should care for its own people. They are to stay four months, and when the bitter cold has passed, at Chinese Ch'ing Ming, about our Easter time, they are to be returned to the centers from which they were gathered, and be claimed by their parents.

At Chehsien, on the Hankow Railway about fifty or sixty miles from Peking, fifteen children who had lived in three different villages in the county were gathered at the mission chapel. They were from families which had no connection with the church; the city gentry helped in selecting them, and their names were registered by the county magistrate. Three of this company were rejected as being too weak to go to Peking, but on November thirtieth twelve ragged, dirty damsels, the youngest only seven or eight, the oldest thirteen, set out under the escort of the evangelist, Mr. Fan. At the Peking station one of the College Juniors and the writer were

waiting to receive them at noon. It was a forlorn, bewildered line which climbed down from the train and clung together on the platform, but the college girl soon had two of them by the hand, and clinging all together the procession passed through the station to the jinrikshas, the writer having walked ahead more rapidly to engage them. Meanwhile three burly policemen rushed up and a crowd gathered. "Are these children being sold?" was asked sternly. A servant replied, "No, this is a work of mercy of the Women's College, and the city authorities have been notified." Here I put in a few words, some of the little refugees clinging to me, not knowing whether to be more afraid of the policemen or of the coolies who were trying to get them into their jinrikshas. "Oh, if the missionary is with them it is all right," said the leading policeman, turning away.

The ten little maidens who left the Methodist Hospital, where they were cleaned, late in the afternoon to go to their new home, were so transformed that they hardly knew themselves. I thought I detected a look of relief when they were installed in just a common, clean Chinese house for their winter home. Everything in the hospital looked so big and strange. Then some big sisters from the food committee led them across the street to the college dining room, where the students themselves had cooked the meal for them and waited on them with glowing faces.

Two other smaller companies have come in since, but we wait to welcome our two groups from the Methodist and Anglican fields. The beauty of this social service is that the students have not simply raised the money for the Refuge; they plan to shoulder all the burden of caring for their family, which is to equal the number of boarders in the college. The college girls plan to train the older girls to do the cooking of their own meals in the college kitchen, serving their meals in the dining room between the times of the college meals. They will also teach them to sew, and to read if they wish to do so.

There are four months of hard, routine work ahead of our college girls, and trigonometry and ethics and even the Bible may not show up so well in the classroom, but practical arithmetic is being learned in trying to keep a large family on a small income, sociology is being learned in a new laboratory, and through following Him who said, "I am among you as he that serveth," even those who have not yet publicly acknowledged Him as Master may come to give Him life-long allegiance.

Obituary

Mrs. Frank P. Gilman

ANNOUNCEMENT was made of the death of Mrs. Frank P. Gilman on September 28th, and a memorial minute was read by the Secretary for Hainan and ordered placed on the Records, which is as follows :

Mary Andrews Martin Gilman, daughter of Charles Gordon Martin and his wife Katherine Hampton Molleson, was born at Perth Amboy, New Jersey, August 26, 1849. In 1853 the family moved to Mt. Vernon, N. Y., where they resided until 1864 when they moved to New York City. They identified themselves with the Mercer Street Presbyterian Church, Dr. Robert Russell Booth, pastor, and at the age of sixteen Mary united with the Church.

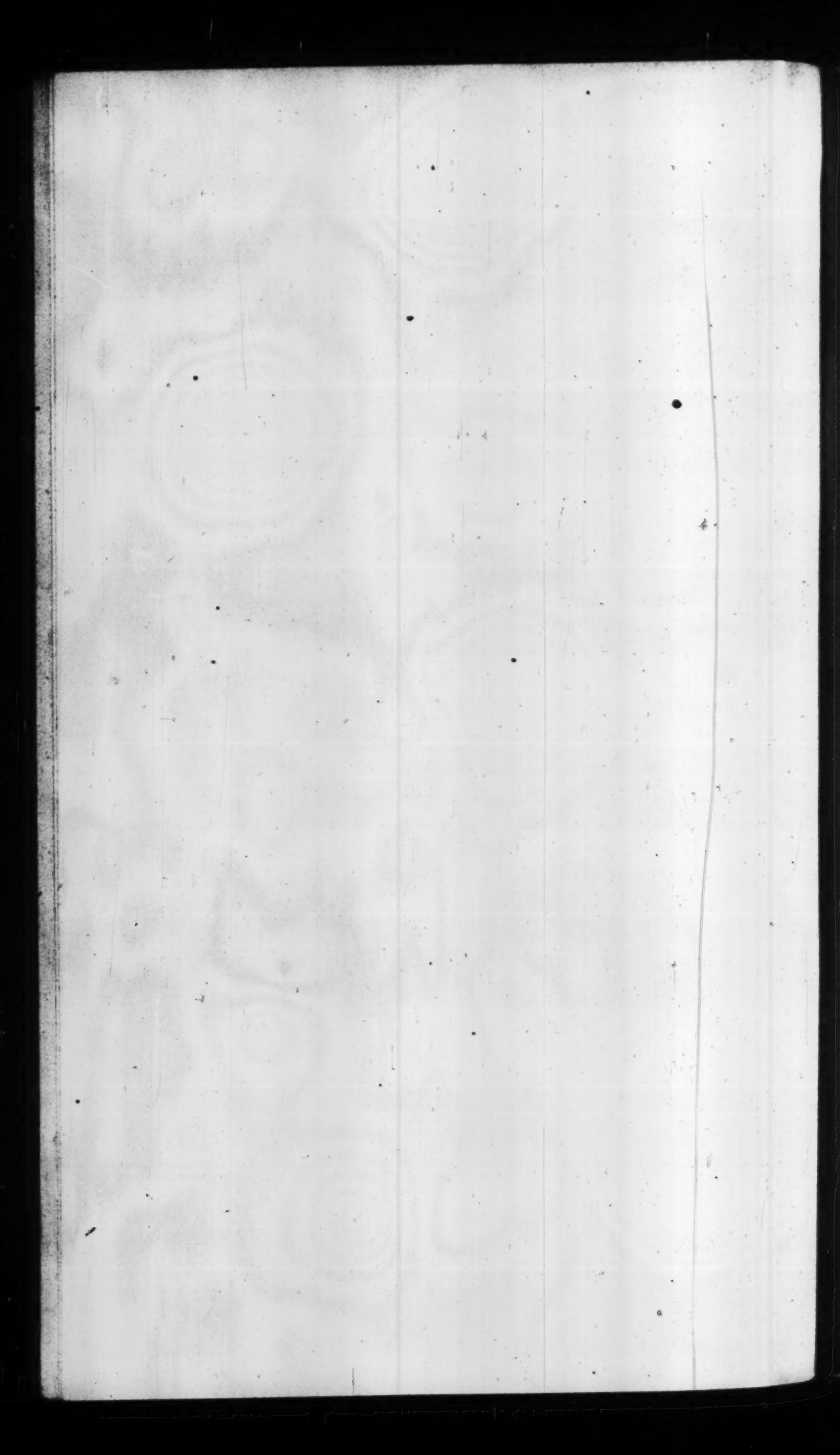
In October, 1880, she was married to the Rev. Wellington J. White in New York City, and shortly after sailed for Canton, China, under appointment of the Foreign Board. While in China three daughters were born. In July 1891, when on furlough, Mrs. Gilman passed through a tragic experience. While driving across the Erie Railroad tracks in Elmira, N. Y., the wagon in which she and her husband and their three children were riding was struck by an express train. Mr. White and the oldest daughter Lillian were instantly killed and all the other members of the family severely injured. She had barely recovered from this nervous overstrain when in 1892 her youngest child Mary died.

As a consequence of this Mrs. Gilman was unable to engage in any work for several years; the shock prostrated her for a time. Later, however, the buoyancy of her nature asserted itself and she was able to visit churches and societies and make missionary addresses. For several years she was Field Secretary of the Woman's National Sabbath Alliance.

On November 26, 1903, she was married to the Rev. Frank P. Gilman, at Amsterdam, N. Y., and sailed for Hainan, China. At the time of her death Mr. and Mrs. Gilman were on furlough and she passed away only a week before they had expected to sail for China. The date of her death was September 28, 1917, and it took place at the home of her only living child, Mrs. Byron Ferguson, Hackensack, N. J.



MRS. F. P. GILMAN.



Of Mrs. Gilman's life on the mission field much more might be said than can fittingly be recounted in this short Minute. Her work was characterized by conspicuous devotion, unwearying activity and an intensity of purpose that led her to put herself constantly at the disposal of the people to whom she was ministering and also the missionaries with whom she was associated. Both in Canton and Hainan Mrs. Gilman will be remembered as a faithful worker who shared with others their every burden. Not only was she faithful in her work, but Mrs. Gilman's temperament was conspicuous by its buoyancy and brightness. She was especially attractive to young people. In conversation and public appeal every one recognized the reality of her call and her devotion to the mission cause. It was not infrequent after she had finished her addresses for audiences to ask her to continue and always at the close people would gather around her for further conversation.

It was the privilege of the Secretary for Hainan and his wife to visit in Mrs. Gilman's home in Hainan in 1913. The cordiality of the welcome, the refinement of the surroundings, and the brightness of Mrs. Gilman's life revealed one of the services which she rendered to the Mission in the latter years of her life. Her home was open to everyone,—the new missionary, the tired missionary, and the missionary who needed counsel and advice. For considerable time and until her health gave way she acted as forwarding agent at the port of Hoihow, carefully watching all the shipments of supplies, thus revealing her rare faculty of making common things worth while by doing them under the impulse of high and holy motives. In the latter years much of her work was done in spite of physical and nervous troubles to which others would have yielded; but her missionary enthusiasm was irrepressible and one cannot help but rejoice that without a long invalidism she was called home in the midst of her work. It was as she would have wished.

Our Book Table

STUDIES IN JAPANESE BUDDHISM. By AUGUST KARL REISCHAUER, Professor in Meiji Gakuin, Tokyo. New York. The Macmillan Company. 1917. G. \$12.00.

At last we have a reliable and complete account of Japanese Buddhism. Notwithstanding all that has been written, this book was needed, a treatment of Japanese and therefore of Chinese Buddhism, by one who should distinguish the variations past and

present, and yet trace the underlying unity that exists through them all.

The writer owns his indebtedness to the late Arthur Lloyd, whose sympathy with his subject made his treatment of it so attractive. Although his style has not the glamour of Prof. Lloyd, he gives a much more judicial and balanced view. While he awards due praise to the aspirations of Buddhists he has no illusions as to their failure. One must confess to some envy of the author's opportunities, for it is so much easier to get at the facts in Japan, where Buddhism is still a living thing, and there is a literature written in the language of the day. Here in China it is a bit of archaeology, to which the Chinese themselves can give but little help.

On the obscure question of the origin of the Mahayana, the author wisely holds that "the chief factor after all was Indian in its origin." "Nothing is more striking than the similarities between the Vedanta philosophy and the speculations of Mahayana Buddhism." This seems better than with some writers to see the influence of the Scythian Conquests under King Kanishka. For we do not know what the Scythian religion was like, and Kanishka is now known to have patronized, not the full Mahayana, but a branch of the "Lesser Vehicle."—"It seems doubtful as to whether we shall ever know enough to pierce this great terra incognita in which lie hidden the secrets of those centuries of history during which the Mahayana School came into being."

As to the vexed question of Christian influence, the writer is not disposed to attach any weight to this until the Nestorian period. "All advanced religions have a great many things in common." As to salvation by grace, "it would seem that if this doctrine did not come originally from Christianity, it was strengthened by the influences of Nestorian Christianity and made a real live doctrine." The truth is that writers on religions use the word "parallel" in a popular sense, just as to the eye two parallel lines when followed to a distance will appear to converge. The more accurate figure would be that of a tangent to a curve, for to the casual observer the resemblances are most surprising, while on closer inspection the divergence is equally significant.

The plan of the work is as follows:—First an account of Primitive Buddhism—most necessary to an understanding of the superstructure. Next an historical sketch, and here the Japanese period is given in detail. That is most fitting, for it is in Japan that the diverse currents of Buddhist thought emerge into the light and can be accurately described. Then follows an analysis of the main doctrines. The reader will note how much of this is metaphysics and not religion; yet it is essential that the philosophical basis should be clearly understood, for the whole doctrine is coloured by it, and we misconceive the religious thought if we separate it from the metaphysical.

Specially valuable is the estimate of Buddhism as a force in present-day life. The author has all sympathy with the nobler elements in the Amida Buddhism, and shows how it almost attains to theism, yet is lost "in the mists of doubt and despair which continually rise from the fathomless depths of agnosticism." The

source of this doubt is shown to be the doctrine "that all exposition belongs to the realm of Relative or Accommodated Truth and not to Absolute Truth." "It regards all truth known to men as not differing essentially from error; this accounts for the fact that in Buddhism the most contradictory doctrines and practices can exist side by side."

Prof. Inouye is quoted as recommending certain reforms to Buddhism, among others "Buddhism must shed its pessimism, or lose its hold on the people." To which Dr. Reischauer replies—"For Buddhism to 'shed its pessimism' is not like a snake shedding its skin but rather like shedding its backbone. It is like the night shedding its darkness,—and so Buddhism may illumine its pessimism by borrowing elements of 'hope and aspiration' from sources other than its own."

For the Chinese reader there is but one drawback. In the whole book there is not a Chinese character. Nothing but English or romanized Japanese. Hence the student who wished to go to the sources must still climb the Hill of Difficulty alone. It is to be hoped that the book will so commend itself to the public as to call for an index of Chinese terms, or that a Japanese translation may soon be forthcoming.

J. W. INGLIS.

PRINCIPLES OF NATIONALITIES. *A lecture delivered in London by Mr. ISAAC ZANGWILL. New York. Macmillan Company. G. 50 cents.*

This is a small book but packed with matter most important to the human race. Every sentence is sparkling and full of thought. This question of nationality demands serious attention. Mr. Joynbee in a book published some years ago deals in an exhaustive way with the subject and suggests that the war settlement must follow the lines of nationality. This would be impossible and possibly unwise.

It is essential to know what the word means: and to know the difference between it and a State. Nationality is seldom a State; and a State generally is not a nationality; again a nation is different from a race. Should we advocate nationality or no? That is a deep question. The settlement of 1815 was hostile to it; the present trend of thought is in favour of nationality. But this innocent looking word is full of menace to the human race; and the question in all its bearings is fully discussed in this most interesting lecture. The spirit of racialism is a curse to the world. Did St. Paul offer a solution in his famous phrase "neither Jew nor Greek but one in Christ Jesus"? So the little considered religion of Jesus may prove to be what the world needs and must have. Nietzsche must already be discredited. Liang Ch'i Ch'ao said Christianity would not do for China because it suppressed racial feeling and nationality. This should be its highest praise and an indication that it is the best hope for the world. For "nationality deep as life but narrow as the grave is closing in on us." The decay of Christianity has made nationality more evident and conscious. It is high time to revive it amongst the nations. Let the spirit of Nietzsche be suppressed once for all. The great

problem of the world after the war will be the question how "to preserve the brotherhood of Israel without losing the brotherhood of man; how to secure that though there shall be both Jew and Greek there shall yet be neither." Can the nations be properly fused? An example of the problem may be found in the life of America; here where only 30 per cent attend church, it will doubtless be the first to fuse its 386 denominations and its countless crank creeds into a single American religion. That religion will be neither Mormonism—which is a weakness of the head as well as of the flesh—nor Christian Science—which combines science without its severity with Christianity without its cross—it will be "America." The hymnology is already begun. This is an illustration of the mighty problem before the world. Buy and read this wonderful little volume.

E. M.

FACTS, THOUGHT, AND IMAGINATION. By Drs. H. S. CANBY, F. E. PIERCE, and W. H. DURHAM, of the Department of English, Sheffield Scientific School, Yale University. Macmillan, N.Y. 1917. Pp. vii+318. G. \$1.30.

This is a book prepared for writers, and originally designed as a text-book for advanced freshmen students. It is an attempt to show what should be written, by indicating the fundamental processes and then giving illustrations for the application thereof. Dr. Pierce writes on "Facts," Dr. Canby on "Thought," and Dr. Durham on "Imagination." Some good suggestions are made as to how to gather and utilize facts, how to think about them, and the place of imagination in enlisting interest, etc. Says Dr. Pierce, "It is every writer's duty towards his reader to see that his data are in some respects new and in all important respects true."

By way of illustration certain articles are reprinted from various magazines to illustrate the three fundamental elements of good writing mentioned above. In connection with the question of showing how facts should be utilized there is an article on "Habit Formation and Reformation," and one on "Accounts of the Naval Battle of Jutland." In connection with the use of thought an article on "A Defence of Penny Dreadfuls," by G. K. Chesterton is reprinted, and another on "The Moral Equivalent of War," by William James. These with others illustrate "the proper use of thought." In connection with imagination, the interesting story "The Passing of the Third Floor Back," by Jerome K. Jerome, and "The Story of the Last Trump," by H. G. Wells, are with others used as illustrations.

While the book is not exceedingly technical it has yet been prepared for a special group. To those interested in developing journalists and writers it will prove useful.

R.

"**FUNDAMENTAL QUESTIONS.**" By HENRY CHURCHILL KING, President of Oberlin College, Macmillan Co., New York. 1917. Pp. 256.

It would be disappointing, indeed, if in stirring times like these young people were not to receive some fresh work from the pen of President King. In "Fundamental Questions" one finds a

message that seems suited for "just me." The author deals simply and directly with the fundamental questions involved in the Christian view of God and the world. The book is intended to answer difficulties and to suggest lines of thought which may help to confirm and clarify Christian faith. The author assumes that "these are the times that try men's souls." He seeks to find out what are the deepest questionings concerning Christianity and he deals with these without much relation to external circumstances. Among the topics which he takes up are "Suffering and Sin," "Prayer," "Life's Fundamental Decisions," "Christianity," "Unity," and "Christianity as a World Religion." It may be said of this book, as of other books by the same author, that in it "he bringeth forth things both old and new."

The treatment of the subjects is somewhat more abstract than Charles Jefferson's "Things Fundamental" and more argumentative than Charles Brown's "Main Points." President King arrives at a solution of each question by the process of elimination. He is logical throughout and his conclusions always take one to the New Testament and the revelation of God in Jesus Christ. His treatment of the question of "Suffering and Sin" is especially comprehensive and the final pages on "Light from the Cross of Christ" are full of comfort and strength. In the author's mind there is no doubt about the pre-eminence of Christ and the world's present imperative need. To him Christ is the "best" of everything, although one feels in reading the chapter on "Christ the Central Fact of the Christian Religion," that President King breaks off too soon. He does not make the last and big drive that will settle the question about Christ in the minds of men, and give them the uniqueness and the super-naturalness, which are needed in men's conception of Our Lord these days.

The work abounds in references from other thinkers and writers. It shows President King's wide range of reading which extends from the philosophy of Lotze to the fiction of Mrs. Comer in "The Massey-Money." The treatment is healthy and modern, the problems are faced in a spirit of fearlessness and optimism and one leaves the book with the feeling that the author has helped him to make Christianity applicable to every phase of life.

S.

THE SUPERNATURAL, OR FELLOWSHIP WITH GOD. By DAVID A. MURRAY, D.D., Author of "*Christian Faith and the New Psychology.*" N. Y. Fleming H. Revell Co. 1917. \$1.50 gold.

This book of 311 pages (and without an Index) written by a Presbyterian missionary in Ise, Japan, is divided into three parts. The first is called ; Problems, embracing nine chapters, of which the first two are devoted to Definitions, and The Point of View. Following this are discussions of Social Service, the Place of Religion in Evolution, The Value of the Supernatural, Prayer, Punishment, and the Genesis of Christianity. Part second treats in eight chapters of the Old Testament in general, and of some of its prominent Individuals, of Prophecy, of National History, and

of God and Individuals. Part three occupies but two chapters, the first on The Incarnation, and the second (very brief) on The Atonement.

The subjects are handled in a reverent manner and on modern lines. To the author the word Fellowship is a keyword which largely unlocks the mysteries of the subjects treated. The fact that such a work should have been issued in a time of world war is significant. Sir William Hamilton was fond of remarking that no problem emerges in theology which has not previously emerged in philosophy. This book shows that the deep themes of age-long interest are as vital now as ever they were. It may be remarked incidentally that the author pays no attention to the well rooted and important distinction between the auxiliary verbs *will* and *shall*, constantly employing the former when the latter should have been used. The same is true of his use of *would* and *should*.

A. H. S.

THE CHALLENGE. By FREDERICK LYNCH. Fleming H. Revell Co. G. \$1.25.

The author of this book is frankly a pacifist. His intention apparently is to show something of the reasons for the present world situation. He suggests also that the only way whereby the causes that have led up to the present disturbances can be eliminated is through the establishment of some international agreement which will render them in future impossible. His chief point, however, is that in the midst of this turmoil the Church (meaning thereby Christians all over the world) has not emphasized as much as it might the real significance of the teachings of Jesus in connection with the use of force as a means of settling disputes.

The first part of the book contains quotations from several who claim that the Church has had no distinctive message for humanity in this critical period, but has simply "followed the crowd." Towards the end of the book, however, it is more evident that he feels that the principles of Christianity and the power of Christ's love must, nevertheless, play a very important part in the solution of this problem.

Nations, like individuals, come to critical and chaotic moments in their life and thought. The world is witnessing an international upheaval equivalent to that psychological storm which sweeps over individuals when strong forces rush into their lives and seek to break up the settled habits, good or bad, of many years. In like manner old international habits of thought are being disturbed.

The book is timely in this respect—that it raises the question as to whether or not Christians are really maintaining as high a note of brotherhood as they might, even while of necessity stooping to the use of force. It is therefore a plea to Christians to strike, in this stormy period, a note that will help the disturbed nations to reconstruct themselves along higher and better ideals. The questions raised by the author are well worth thought and study.

R.

TARBELL'S TEACHERS' GUIDE, 1918. *F. H. Revell Co., New York. G. \$1.25.*
Mission Book Co.

We are interested in everything that aims to make easier the task of religious instruction. Here is a help that claims to be the only annual lesson-help that is adequately *graded*, following the grades as assigned by the International Lessons Committee, and adapting its work for Junior, Intermediate, Senior, and Adult departments. It also aims to carry the lesson into practical duties, thus linking up ideas with action. Obviously the actions or illustrations used are not always adaptable to China, and at this point those who are teaching the Chinese will need to do some independent thinking or, better still, go to the China Sunday School Union for its ideas on this point. Nevertheless there are many practical suggestions in this book with regard to teaching, and in the way of suggestive material it is especially helpful. We note that special attention is given to the work to be assigned for the next lesson. The geographical background and the "Light from Oriental Life" are valuable features. Under the head of work to be assigned for the next lesson there are questions to be looked up, questions to think about, and note-book work. All of these are fairly easily adaptable but of course none of them could be used with the Chinese exactly as written. To one who knows how to take the material herein and bring it to bear upon present-day everyday life in China this book will be of great help.

R.

THE GIST OF THE LESSON. 1918. By Dr. R. A. TORREY. Price G. 25 cents.
Fleming H. Revell Co. Mission Book Co.

The book is too well known to need introduction. It comprises in very condensed form a mass of suggestive information and also indicates the manner of treating the same. For those who cannot for any reason get hold of a more inclusive Bible study help this little book will be found very useful.

R.

SHORT BIBLIOGRAPHY ON LANGUAGE STUDY.

Direct Method.

1. How to Teach a Foreign Language. By Jespersen. This book, written by a Dane, is the best single description of the Direct Method. It should be read, marked, and inwardly digested by everyone who has language teaching to do.

2. The Teaching of Foreign Languages. By L. Babilsen. Ginn & Co. Boston 1915.

This is an excellent discussion of the Direct Method, as it is used in teaching French, English, and German, with some account of the history of the method. Prepared especially for American teachers of German, and useful to any language teacher.

3. The Method of Teaching Modern Languages in Germany. By Mary Brebner. Macmillan, New York.

The author was sent to Germany by educational leaders in England to study this subject, and she describes in a clear and vivid way what she saw in the schools visited. The book is readable and very suggestive to a language teacher.

4. Report of the Committee of Twelve of the Modern Language Association of America. D. C. Heath & Co., Boston. Section three of this little book is a critical review of methods, that is—Grammar Method, Natural Method, Psychological Method, Direct Method, Reading Method. It has the conservative American point of view, but the comparison of methods is useful.

5. The Teaching of Modern Languages in the United States. Charles H. Handsch, United States Bureau of Education. Bulletin 1913, whole number 510.

This book has a large amount of information about language teaching, and shows that there has been much progress in America since the "Report of the Committee of Twelve" was published.

6. English Learned by Use. Brownell Gage. Commercial Press.

This book is in three volumes. The Loose Leaf edition is to be given to the students, sheet by sheet, after each lesson has been learned from the teacher's lips. This series consists of three volumes. The first is called "The Phonetic Foundations of English Speaking." The second, which consists of two parts, contains the actual lessons to be taught. It contains in the Introduction and in the notes and suggestions to teachers on each lesson, a good, practicable demonstration of the application of the Direct Method. In the third volume of the series, these same lessons are given in script on perforated leaves so that each lesson can be put before the eyes of the pupil only after it has been heard with the ear.

7. Max Walter's German Lessons. Charles Scribner & Sons, 1912.

This book is a stenographic report of the actual lessons as taught by this distinguished exponent of the Direct Method to a group of children in the Horace Mann School of Teachers' College, Columbia University. A teacher desiring to study the Direct Method will find in the account of how the work was done answers to many questions as to how it should be done.

8. First Book for Teaching English. By M. D. Berlitz, London. The Berlitz School. 2s. 6d. This collection of sentences is valuable in that it shows the ground to be covered in teaching how to speak of the elementary facts of life. Each so called lesson contains enough material for several lessons of proper length. The later books in this series are not so useful, but the second book contains many examples of questions asked on connected stories that have been told to the pupils.

9. How to Learn a Language. By Thomas F. Cummings. Published by Bible Teachers' Training School, 541 Lexington Avenue, New York City. This excellent book on the phonetic inductive method for foreign resident language students was prepared especially for missionary students. The author was a missionary for many years in India and in later years has rendered great assistance to new missionaries in their language study. During the past few years he has been in America and has been the ablest advocate before the Foreign Mission Boards for reform in methods of language study on the part of missionaries. A missionary who has to begin his language work without the benefit of a language school cannot do better than to take this book as a guide. Professor Cummings' methods are being followed by the language schools in Peking and Tokyo.

Phonetics.

1. General Phonetics. G. Noel-Arnfield. This book is prepared by the lecturer on Phonetics at Cambridge and Oxford. It deals first with English Phonetics, and then deals more fully with Oriental Phonetics than any other book which has yet been published.

2. Introduction to English, French, and German Phonetics. Laura Soames. Macmillan & Co., London.

Many find this a most satisfactory text-book on English, French, and German Phonetics. It contains a minimum of technical terms, but is thoroughly scientific.

3. Elements of Phonetics. Walter Rippmann. J. M. Dent & Sons, London.

This book will supplement those mentioned above and, by presenting things in a somewhat different way, will add to one's grasp of the subject. This book is written in a technical dry way and might repel anyone who through it sought an introduction to the subject.

Correspondence

THE SCRIPTURE UNION READINGS FOR 1918.

To the Editor of
The Chinese Recorder.

DEAR SIR: The old-established Scripture Union, in connection with the Children's Special Service Mission, has many friends all over China. For their benefit I should like to intimate that the General Readings (讀書會之日課) and those in the New Testament and Psalms (聖經日課) have been sent out to all known to have been using these readings. The absence of the undersigned during a large portion of this year has interrupted communications with many interior workers. It is hoped that threads will be picked up as soon as possible, and continuity of interest and co-operation on Bible-study lines maintained.

Yours truly,

GILBERT MCINTOSH,
Honorary Secretary for China.

135 NORTH SZUCHUN ROAD,
SHANGHAI, 19th December, 1917.

"THE SIGNIFICANCE OF THE HOUR."

To the Editor of
The Chinese Recorder.

DEAR SIR:—May I bring to the attention of your readers a most remarkable document recently issued in London by a body of the best known ministers there? I give it just as it appears:

"An Important Manifesto."

"1. That the present crisis points towards the close of the times of the Gentiles.

"2. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to his disciples on the evening of His Resurrection.

"3. That the completed Church will be translated to be 'forever with the Lord.'

"4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

"5. That all human schemes of reconstruction must be subsidiary to the Second Coming of the Lord, because all nations will then be subject to His rule.

"6. That under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

"N. B.—This is a general statement, which does not profess to decide on particular details of prophetic interpretation.

"The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement with the request that all ministers of religion in London and its vicinity who are in agreement with it will forward name and address, with a view to a united meeting for considering the question of its further advocacy.

"Please address: 'Advent Testimony,' Christ Church, Westminster Bridge Road, London, S. E. 1.

G. CAMPBELL MORGAN.
A. C. DIXON.
W. FULLER GOOCH.
J. STUART HOLDEN.
H. WEBB-PEPLOE.
F. S. WEBSTER.
DINSDALE T. YOUNG.
ALFRED BIRD.
J. S. HARRISON.
F. B. MEYER."

Since this manifesto was issued Jerusalem has been surrendered by the Turks and is in the hands of the Allies.

The occupation of Jerusalem by the British has been followed by the coming together of leading men of the Jewish race to discuss the renewal of their national existence in the near future and to consider the form of government to be adopted, as they have received the promise that the Hebrew people shall be recognized as a nation.

It is remarkable that these events have taken place in 1917, for in a book published over thirty years ago by the Rev. H. Grattan Guinness, "Light for the Last Days," he arrives, by two entirely different calculations, at the conclusion that "the year

1917 is astronomically a notable one."

The events to take place at the close of this era of grace are: the translation from earth of the Church of Christ (I Thess. 4: 14-16), and the judgment of the nations (II Thess. 1: 7, 8; Matt. 25: 31-46), concluding at the battle of Armageddon (Rev. 16: 16), mistakenly thought by some to be the present conflict; and the coming of Christ with His saints (Jude 14) to set up His millennial kingdom (Rev. 21: 1-6).

Yours faithfully,

EDWARD EVANS.

Missionary News

General

COMPARATIVE MISSIONARY STATISTICS.

As certain statistical returns for the work of the Protestant Missions in China for the period ending December 31, 1916, have just been published it has been thought that a comparison of some of the more important totals during the past three years would be desirable*. This comparison is now possible for the first time, as before this period uniform schedules for statistical returns were not in use and all figures had to be compiled from the reports to missionary societies. The following notes will facilitate the proper interpretation of the table.

* The full statistical returns as published may be secured gratis from the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

1. The table is a summary of certain totals *reported* on the new uniform statistical forms first used in 1914-15 by the China Continuation Committee. Emphasis should be placed on the word *reported*, as there are many gaps in the figures entering into these totals and the true total would be larger in some cases had returns been complete. The greater numbers in 1915 and 1916 are sometimes due rather to completer reports than to actual growth.

2. The 1914 figures are corrected totals of figures published in the 1915 *China Mission Year Book* in which no totals appeared except for "Foreign Staff."

3. In the Anglican group the totals necessarily differ from those published by the Chung Hwa Sheng Kung Hui, as the Anglican work of the China

Inland Mission in Szechwan is entered under the China Inland Mission only. (The same is true of other denominational work of that Mission in other provinces.)

4. The Foreign Christian Missionary Society was included in the Baptist group in 1914 and 1915, but was changed at their request to "Other Societies" in 1916.

5. Under "Total Foreign Force" the denominational groupings do not include certain short term workers (53 in 1914, 54 in 1915, and 62 in 1916). The grand totals given are not the sum of the figures in the columns above, but the number of names appearing in the *Directory* issued simultaneously with the *Year Book*. This is done because in

1914 the figures were made to agree with the lists in the *Directory* while in 1915 and 1916 the reports sent in by statistical secretaries were more generally accepted. The actual column totals are 5,392; 5,338; 5,744.

totals are 5,392, 5,338, 5,744. 6. The definition of "Total Chinese Force" was changed after the 1914 figures were gathered. Hence the figures here given for 1914 are not those appearing in the 1915 *Year Book*, but the summation of the evangelistic, educational, and medical staffs reported, without eliminating duplicates.

7. The totals of "Chinese gifts" include odd cents omitted for convenience in the denominational totals. The gifts for Y. M. C. A. work included in the

Denomi- na- tional Groups.	Year.	Total Foreign Staff.	Ordained Chi- nese Staff.	Total Employed Chinese Staff.	Communicant Members.	Baptized Non- communicants.	Total Christian Constituency.	Sunday School Scholars.	Chinese Gifts to Church Work.	
Anglican	1914	621	94	2,577	14,541	20,512	42,153	6,355	47,139	
	1915	606	100	2,124	15,333	18,371	40,890	7,912	47,505	
	1916	565	102	2,383	15,713	18,806	42,233	15,807	53,747	
Baptist ...	1914	534	84	1,958	33,256	...	42,746	18,648	50,753	
	1915	547	95	2,188	33,766	...	43,265	25,520	52,729	
Congregational	1916	545	94	2,283	37,009	166	51,957	28,748	64,347	
	1914	284	34	1,496	21,828	2,927	60,600	9,836	43,106	
	1915	313	38	1,655	21,545	1,774	39,576	10,352	42,858	
Lutheran	1916	319	46	2,006	24,189	4,409	46,995	10,510	51,259	
	1914	385	24	1,668	24,422	7,313	39,957	2,850	18,058	
	1915	438	23	1,646	26,052	8,125	42,690	3,637	17,333	
Methodist	1916	473	23	1,930	28,322	9,613	48,833	6,325	24,276	
	1914	754	256	4,054	52,200	4,073	129,735	56,590	82,002	
	1915	744	302	4,516	54,625	20,333	140,460	59,879	126,599	
Presbyterian ...	1916	773	274	5,076	60,158	25,994	156,223	67,845	74,045	
	1914	943	148	4,060	65,786	13,133	100,579	34,771	134,928	
	1915	942	157	4,408	72,566	13,455	110,709	33,991	117,629	
China Inland Mission	1916	961	165	4,514	76,943	16,185	120,851	40,100	142,885	
	1914	976	...	1,554	35,150	...	35,150	
	1915	976	25	1,994	37,802	...	84,098	8,047	26,333	
Other Societies	1916	971	26	1,902	41,049	1,208	94,126	7,821	33,969	
	1914	895	20	827	6,027	262	9,549	4,624	7,124	
	1915	769	24	1,729	6,963	216	24,420	15,914	19,360	
Grand Totals		1914	5,392	660	18,194	253,210	48,220	460,469	133,674	383,114
		1915	5,864	764	20,460	268,652	62,274	526,108	165,382	450,349
		1916	6,164	761	21,813	294,825	76,910	595,684	194,978	469,754

published returns for 1915, have been deducted from the totals for "Other Societies" and from the grand totals.

8. The "Sunday School Scholars" includes regular Bible Study classes in the Y. M. C. A. in 1915 and 1916 but not in 1914.

A SCHOOL OF PHYSICAL EDUCATION.

All of the gymnasiums in the modern Y. M. C. A. buildings in China are in charge of Chinese Physical Directors who have been trained in the Shanghai Association. The Y. M. C. A. is now planning to render more efficient this training by the opening of a School of Physical Education in January, 1918. A course of study covering four years' work has been planned. This course of study in physical education, however, is such that only college graduates will have a normal experience in this School. The average middle school graduate will find the work difficult.

All students are required to understand and speak Mandarin, which will be the official language of the School. The lecture and recitation-rooms for the present will be in the building of the National Committee, at Quinsan Gardens. The dormitory is at the building of the Lecture Department of the Association. The tuition fee will be \$300, though certain scholarships have been provided.

In this movement a hope of several years' standing, to bring together at one center both the available faculty and resources for the training of physical directors, is realized. It is a movement that promises much in the way of efficiency.

METHODIST FORWARD MOVEMENT.

The China Christian Advocate contains the following stimulating information about the results of the Conference held at Niagara Falls about the middle of December, 1917.

Foreign mission work is being carried on by this Church (M.E.) in 34 countries by 890 missionaries and 1,283 native pastors and 7,824 other native workers, in 2,576 churches with a membership of 442,765. In addition, there are 36 Bible schools, 2,853 primary schools, 49 hospitals and dispensaries, and property valued at \$14,323,842 gold.

The result of the Conference was the decision that the Church should contribute within the next five years \$40,000,000 gold to put this foreign work on an efficient basis. The campaign to raise this money will be started in January, 1918. An educational campaign will be carried on until September, in which month the financial campaign will be launched.

China's share in this mission fund is approximately \$5,000,000. This is to be used to provide a system of primary schools, intensify evangelistic work, put medical work upon an efficient basis, and for the promotion of the first extensive effort to provide a literature for the native Church.

CLOSING OF THE AGENCY DEPARTMENT OF THE MISSIONARY HOME AND AGENCY, SHANGHAI.

The Agency, which has been carried on some twenty-seven years, has become so little necessary now that it is intended to discontinue it from the end of this year. The Associated Mission Treasurers (9 Hankow Road)

are prepared to attend to all missionary shipping business. In regard to purchases should the Associated Mission Treasurers not be able to undertake such work, the several dry goods, grocers, hardware, and other business houses here are always willing to attend to orders in their lines direct.

In regard to forwarding mailed parcels to interior points received from the United States, correspondents should be advised that under International Postal Union arrangements all parcels are delivered to interior points direct, and should no longer be sent to our care. Deposits in our hands to meet expenses for such services may be withdrawn, and will be sent to such parties as may be indicated, or Postal Orders mailed to depositors when requested.

The Missionary Home will continue to be carried on during the ensuing year as heretofore, the only change now is the discontinuance of the Agency.

THE MISSION TO LEPERS.

Mr. W. M. Danner, Secretary of the Mission to Lepers in the United States, spent ten days in Japan, where he visited five of the six leper asylums there, and six days in Korea, where he visited the three leper asylums in that land. All of these asylums are owned by the Mission to Lepers and operated by Protestant missionaries. While in China he visited Peking, Siaokan, Nanking, Shanghai, Hangchow, Hongkong, Sheklung, Tungkun, Canton. He gave special attention to the leper asylums at Siaokan, Hangchow, Sheklung, and Tungkun, and to the leper village outside of the East Gate of Canton.

The purpose of his visit was to get information that might enable the Mission to Lepers to better co-operate with the missionaries and missionary bodies in caring for lepers in this part of the world.

Mr. Danner was warmly received and welcomed wherever he went. It is likely that one direct result of his visit will be the formation of auxiliary bodies in Shanghai, Manila, Nanking, and probably also at Canton. *THE CHINESE RECORDER* will publish in the near future an article dealing with leprosy in China.

BALDWIN SCHOOL FOR GIRLS.

The School was founded in 1902 by the Woman's Board of the Methodist Episcopal Mission. In 1910 the building was burned to the ground. Miss Welthy Honsinger, Principal of the School, on her return from furlough in 1912, began the work of reconstruction. The new plant is now complete, and was dedicated on September 30th of this year. It is planned to accommodate three hundred girls and consists of a dormitory and a class-room and auditorium building. Both are of red brick, with large windows and airy rooms. The main building has a frontage of 170 feet, a depth of 71 feet, and is three stories high.

Some of the features are, an auditorium that will seat six hundred people, sixteen class-rooms, a library, guest hall, and administration rooms, besides laboratories in the basement for chemistry, biology, and physics. The Industrial department, in which over sixty girls are earning their tuition fees in whole or in part, and the Normal department are also housed in this

building. This greater Baldwin is the result of the vision, consecration, and energy of Miss Honsinger, who has given her time and thought to the raising

of the money for the plant, to its erection and to the development of the school, which has grown steadily in all departments in the last five years.

Reports

CONFERENCE ON TEACHING THE BIBLE TO ADOLESCENTS.

On December 14th there met in the Union Church Lecture Hall at Shanghai seventy-seven Christian workers, twenty-six of whom were Chinese, to consider the special problem of the religious instruction of adolescents. Much interest was shown. This interest made it clear that there is in this connection a special need that is not yet fully met.

The discussions of the Conference centered around the aim, the material, and the psychological principles involved in the special problem of teaching Christian truth to adolescent Chinese boys and girls.

The majority of those present were educationists, though evangelistic workers were also represented.

In the afternoon the Conference divided into two sections, one dealing with the problem of religious instruction in connection with boys, and the other in connection with girls.

The Conference adopted the following findings:

1. It is desirable that a systematic and co-operative study of the psychology of the Chinese adolescent boy and girl should be made.

2. A careful survey of the material available, in both English and Chinese, for religious instruction to Chinese adolescent boys and girls is much needed.

3. In so far as present courses are discovered to be inadequate, steps should be taken to secure the preparation of the needed courses by qualified persons.

4. Some plans should be worked out so that available Sunday school and other voluntary Bible courses may be so coördinated as to avoid duplication, save time, and more adequately present essential religious truth.

5. A study should be made of the forms of religious activity now used in connection with religious instruction in China.

6. The question of suitable Sunday activities for adolescents should be investigated.

7. A future conference on the teaching of the Bible to adolescents is desirable.

8. A committee of eight should be appointed by this Conference to promote the foregoing and later activities, with power to add to their number and to appoint sub-committees.

In accordance with the above findings a committee was duly appointed and has begun its work.

THE SHANGHAI RICKSHA MISSION.

The Shanghai Mission to Ricksha Men is a unique work conducted by a busy business man on behalf of the tens of thousands of ricksha coolies. This

work is the application of the Christian principles of friendliness and helpfulness to the fullest extent. "During the year, principally in the cold months, 63,455 hot meals of rice have been supplied to destitute coolies.

"500 suits of second-hand Chinese clothing, averaging 50 cents per suit, and 19 suits of old foreign garments, have been distributed.

"310 sick and injured have been sent to the hospitals."

There has been ready response on the part of many Shanghai residents to this need. The Shantung Road Hospital and the Harvard Red Cross Hospital have both rendered valuable assistance. A Shanghai gentleman, in addition to many valuable gifts, has supported a special Chinese worker. The Heng Foong Cotton Mill Co. has generously given twenty pieces of cotton cloth for suits. A literary friend has donated a large quantity of specially prepared Chinese literature. Ladies of the Shanghai community have assisted in many ways, and the American Woman's Club and Miss Boone's School for Girls have taken a large part in the work of this Mission.

In addition to the above, two day-schools are conducted, and

the Gospel is regularly preached, there being at present over four hundred inquirers.—*Fourth Annual Report of the Shanghai Mission to Ricksha Men.*

WENCHOW.

The Jubilee of the China Inland Mission has recently been celebrated. This was the first society to open work in the Wenchow district, the Rev. G. Stott being the first missionary. He arrived in 1867, the voyage lasting five months.

The commemoration services lasted three days. On one day, the early church members gave their personal recollections of the zeal and activities of Mr. and Mrs. Stott. One speaker had been a Christian forty-four years, and another the first pupil in the Girls' School. Mr. Stott, though he had lost one leg, was still anxious to come to China, and faithfully did the work of an evangelist.

He died many years ago, but Mrs. Stott still survives and is now in Toronto.

Through all the past years true and steady progress has been made. There are now 42 pastors, 184 lay workers, 162 preaching stations, and 3,253 church members.

Important News Items

We hear that in Los Angeles and at the Commercial Press, Shanghai, in the new editions of the Distribution Fund publications the term Shen has been substituted for the term Shang-ti.

Foochow held its first social service conference on November 27, 28, and 29. The meetings were addressed by local Chinese

Christian leaders and were well attended. The subjects taken up were "The Relation of Christianity to Home Life," "Sabbath Observance," and "Christian Charities."

The Y. M. C. A. Secretarial Training Department has established a Circulating Library for use of the secretaries of the vari-

ous Associations in China, and conducts in connection with it a Correspondence Course of Study for all secretaries who wish to avail themselves of such a stimulus to careful reading.

A City Educational Association has been organized at Nanchang. The teachers of several large government and private schools are members together with the missionaries and are taking active part. It was started as an Association for teachers of mission schools; the teachers in government schools were taken in at their own special request.

Henceforth Chinese clergymen and students entering Canada for the purpose of securing a higher education in any Canadian college or university or any other educational institutions approved by the Government, will be exempt from the former tax of \$500 gold.

Missionaries throughout the country to whom Chinese, wishing an education abroad, may apply, will be glad to hear of this new opening for which Canadian missionaries have agitated for so long a time.

Rev. D. Ferguson, of Tainan, Formosa, says that from their depot in Tainan they sold during the past year 2,564 Bibles and Testaments; of these 1,769 were in Roman character and 795 in Chinese character. The total number of church-members on October 31st, 1917, was 9,727, including 4,000 children. In 1904 there were 5,382 Christians who could read the entire Bible in Romanized letter. Progressing at the same rate as in former years there should now be at least 6,000 reading the Bible.

This means that nearly if not quite 100% of the church-members are able to read the Bible for themselves.

DR. ENDICOTT'S VISIT TO JAPAN AND CHINA.

Dr. Endicott, General Secretary of the Foreign Department of the General Board of Missions of the Methodist Church of Canada, left Vancouver on October 25th for a visit to Japan and China. This visit was due to the necessity for readjustment to meet new conditions of mission work. It is noted that no General Secretary of this Board has ever yet visited the West China Mission. New conditions have brought about the necessity of facing the new questions of organization and mission policy. One feature of special urgency is the present situation regarding medical work.

The Missionary Outlook, November, 1917.

Early in October the principals of mission and government middle and higher schools in Foochow met together to discuss the problems of student morality and sex education. The meeting was held at the Y. M. C. A. and had been arranged for by the inspector of government schools, who is a Christian. It was the first conference of mission and government school heads, and both groups expressed the hope that similar meetings and perhaps regular ones might be held in the future.

"The Lisu Church here (T'a Ku) started on its first missionary enterprise yesterday morning (November 6), when two evangelists started on their long journey to Szemao. These men are to assist Mr. Fullerton to

evangelize the Lisu in the district there. There are said to be 25 villages with an aggregate population of 500 families. The men are to return in the spring. Pray with us continually that their going may be fruitful in results and that the fire may spread to that remote district—24 stages from here."

Mr. Blackstone is to give the Hangchow Union Evangelistic Committee financial aid for the opening up of centers of community service in connection with some of the churches in the city, especially in connection with those churches that show the most willingness to volunteer service and personal work. Special efforts are being made to reach a group of young men in various government and private schools and to form them into Bible classes in connection with church life. One church has a Sunday school with an average attendance of over 120, made up entirely of students from three government schools. Other churches are planning to take up work along the same line.

In a letter dated November 21st, 1917, the Rev. A. S. Adams of the American Baptist Mission, Hopo, Kwantung, says:

"We are having some excitement over the fighting which threatens between North and South. About 2,000 soldiers have passed through Hopo. A garrison of 400 or 500 Northerners sent here to hinder them, became panic-stricken on the approach of the Cantonese, and promptly threw all their baggage into our chapel for safety. They were so 'skared' they wouldn't listen to anyone. However, later they joined forces with the other men; and the next day a rather sheepish-looking lot of men came

to reclaim their baggage. We made them sign receipts for the same by way of protection to ourselves."

In a short report of the Church Missionary Society entitled "To all the Nations," issued for 1916-17, there is the following interesting statement:

"It is a profoundly interesting fact that whereas in former days mission premises used to be regarded as the natural target of the lawless crowd, they have during the disturbances of the past year or two been sought out by terrified people as harbours of refuge. Bishop Cassels writes: 'Never in my experience of thirty years have missionaries had so much influence with officials, people, and even brigand chiefs as during the past months.'

"For their services in the Red Cross Hospital at Yunnan, Dr. Gordon Thompson and Rev. Ronald Lankester have been awarded the order of the 'Excellent Crop' by the President of the Republic."

The "Missionary News" department of *The London and China Express*, September 19th, 1917, contains the following interesting information with regard to Bible distribution in Japan:

"For purposes of Bible distribution Japan is now partitioned into two spheres, nearly equal in population. The American Bible Society, with its headquarters at Yokohama, is responsible for the northeastern portion of the Japanese Empire. The National Bible Society of Scotland, in conjunction with the B. & F. B. Society, with headquarters at Kobe, undertakes Bible work in the southwestern part of the Empire. The statistics which

follow refer to this latter division. The total circulation last year by the B. & F. B. S. and the N. B. S. S. was 240,739 copies, against 200,220 in 1915, and 326,390 in 1914. Contributions,

collections, etc., received in the agency during the Society's last financial year, £28. It is hoped that the revised Japanese New Testament will be published in 1917."

Personals

Mr. M. Gardner Tewksbury recently left his work as a student in a theological seminary in America and has just arrived in France as a Y. M. C. A. Secretary to promote religious work among the Chinese Labour Corps of the British Expeditionary Forces.

BIRTHS.

NOVEMBER:

28th, at Tientsin, to Mr. and Mrs. J. W. Nippa, Y. M. C. A., a daughter (Katherine Louise).

30th, at Pingtu, to Dr. and Mrs. A. W. Yocom, S. B. C., a daughter (Dorothy Elizabeth).

DECEMBER:

3rd, at Nansuchow, to Dr. and Mrs. J. W. Wiltsie, P. N., a daughter (Elizabeth Hope).

3rd, at Kiukiang, to Rev. and Mrs. E. A. Hoose, M. E. M., a daughter (Barbara Louise).

6th, at Taianfu, to Rev. and Mrs. Perry O. Hanson, M. R. M., a son (Hobart).

10th, at Tokyo, to Mr. and Mrs. L. C. Wilson, Y. M. C. A., a son (William Burney).

12th, at Shanghai, to Dr. and Mrs. C. A. Siler, Y. M. C. A., a son (George Bensely).

DEATHS.

NOVEMBER:

At Yenping, Fukien, David, son of Rev. and Mrs. F. Bankhardt, M.R.M.

ARRIVALS.

OCTOBER:

31st, from U. S. A., Mr. and Mrs. T. E. Jones, Y. M. C. A.

NOVEMBER:

10th, from U. S. A., Miss Geraldine R. Rennie, China Con. Com.

16th, from U. S. A., Mr. and Mrs. Chas. W. Howard and children, Miss Bonnie B. Crawford, Canton Chr. Coll.

22nd, from Norway (en route to Yiyang), Mr. and Mrs. Brun and children, Misses Tysland, Res, Klepje, N. M. S.

DECEMBER:

8th, from U. S. A., Mr. Touchstone, M. E. M., to Soochow University.

10th, from U. S. A., Miss Ruth L. Stahl (Peking); Miss Hazel M. Shronb (Nanchang); Miss Ellen H. Suffern (Hinghwa); Miss Mary E. Bedell (Tientsin); Miss Joyce Walker (Tientsin); Miss Ruth M. Danzer (Peking); Miss Irma Highbaugh (Peking); Miss Lillian Greer (Peking) M. E. M. Rev. F. P. and Miss Gilman (ret.) (Hainan), A. P. M. Mr. and Mrs. S. B. Collins and children, Miss C. A. Potter, Y. M. C. A.

14th, from U. S. A., Dr. and Mrs. M. R. Charles and children (ret.) (Nanking); Rev. and Mrs. J. R. Trindle and children (ret.) (Nanking), M. E. M.

15th, from U. S. A., Mr. J. H. Schaffer (Kihsien); Miss Leiningu (Kaifeng), A. F. M.

17th, from England, Dr. Lucy E. Harris, F. F. M. A. From U. S. A., Rev. Albert Fesmire (Kansu); Rev. and Mrs. J. R. Cunningham and child (Kweilin), C. and M. A.

DEPARTURES.

DECEMBER:

1st, to U. S. A., Mrs. D. H. Leavent, A. B. C. F. M., Yale Mission.

22nd, to U. S. A., Mr. Walter Milward, N. B. S. S.



